

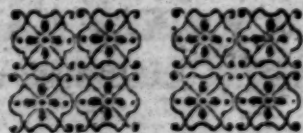
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A
D E F E N C E
O F A N

Ordained Ministry,

Against the

DEMOCRATICAL Principles of the
Brownists, and others, who would take it
quite away, and give all Power into the
Hands of Laymen.

By THOMAS CAWDWELL, Minister
of the Gospel.



L O N D O N :

Printed for JOHN CLARK, and RICHARD HETT,
at the *Bible and Crown* in the *Poultry*, near *Cheap-*
side. 1724.

[Price One Shilling.]

DECLARATION

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Against the

DEMOCRATICAL PRINCIPLES of the
Republic, and others, who would take it
quite away, and give all power into the
hands of a few men.

By THOMAS CARSWELL, Minister
of the Gospel.

LONDON

Printed for J. G. Clark, and Richard Smith,
at the Black and White, in St. Paul's Church-yard.

[Price One Shilling]

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THE PREFACE.

THE following Discourse is designed to be an Apology for, or in plainer English, a Defence of an Ordain'd Ministry, against those, who by giving their Power and Work to Laymen, do, in effect, lay them aside, and take away their Office. And surely all Ministers have Reason, not only to justify, but even to magnify their Office; for Christ himself hath said, He that receiveth whomsoever I send, receiveth me, — And, he that despiseth you, despiseth me, — and him that sent me. So that the Cause of the Ministry is the Cause of Christ.

John 18.

20.

Luke 10.

16.

But I have need of Pardon for my Manner of pleading their Cause, that I have done it so weakly. And I am not without Hope, that some of those that are more able, will do it better; and that this Essay of mine will be an Occasion of stirring them up to it.

I would also make my Apology for dealing so as I do with those whom I plead against, calling them Brownists more than once, and saying many Things against their Principles, which will seem sharp and harsh to those whom I endeavour to convince, and it may be to some others.

As to the first, though it were much to be wished, that all Names of Parties might be for ever abolished, all Christians being of one Mind, and speaking the same Things; yet it is not to be hoped for in our Days. And it seems needful that Names of Distinction should be sometimes used, even such as are taken from Men. So we read in Scripture, not only of Pharisees, but Sadducees, Herodians, and Nicolaitans; and in all Ages, as there have been Sects, Parties, and Divisions among Christians, so there

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have been Names to distinguish them one from another.

As to the Name Brownists, it is taken from the Man, who is said to have been the first Author of such Democratical Principles, as tend to overthrow all Order in the Church of Christ, viz. Mr. Robert V. Quick's Brown, an Englishman; tho' perhaps Morellius, Synodi- at Paris, and others might have been before him in con. Syn. it. However, certainly he was a great Asserter, and 5. c. 2. earnest Promoter of such democratical Principles. I will give some Account of their Principles in the Words of a late learned Writer. " They not only renounced Neal's Hi- of a late learned Writer. " They not only renounced story of " Communion with the Church of England, but with New En- " all other Protestant Churches, except such as should gland, " be of the same Model with their own. The Form l. 2. p. 62. " of Government which they set up amongst them- selves was Democratical. When a Church was " to be gathered, such as desired to be Members of it, " made a Confession of their Faith before one another, " and signed a Covenant, by which they obliged them- selves to walk together in the Order of the Gospel. " The whole Power of admitting and excluding Mem- bers, with the deciding all Controversies, was in " the Brotherhood. Their Church Officers were cho- sen out from among themselves for preaching the " Word, and taking Care of the Poor; and sepa- rated to their several Offices, by Fasting and Pray- er, and the Imposition of the Hands of some of " the Brethren." In the same Place, the Reader may see a much fuller Account both of Mr. Brown, and the Brownists.

And as I did not devise, nor first use the Name Brownists, but it hath been in common Use much above an hundred Years; so I call no Man by that Name, nor any Party of Men, but only those that hold such Principles against an ordained Ministry, as I have endeavour'd to disprove. These were the Principles of the Ancient Brownists, by whomsoever they are now revived.

Some that have been called Independents, but rather called themselves Congregational, have held some Things

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Things which I can't assent to ; but they are far from the Brownists, for the chief, and most of them both here, and in New England are, as I understand, for a Ministry ordained in a successive Way, by those that have been ordained before them. In this they agree with those that are called Presbyterians. And many Presbyterians do not think that classical, provincial, national, and oecumenical Synods, and Appeals from the Lower to the Higher are of divine Right ; and herein they agree with the Congregational : So that I scarcely know wherein many that are called Presbyterians, and others that are called Congregational, differ from one another. And many of the Episcopal are for treating the Dissenters not with the Force of penal Laws, but with Reason and Argument, and own the Need of a further Reformation ; and Mr. Bingham hath proposed a Method, viz the Lessening of Dioceses ; which, if done, as far as it may be by their own Principles, will be the most likely

Orig. Eccl. 1. 9. c. 8.

Means of uniting all Protestants. So that there is more Hope than there hath been of a nearer Union and Agreement of all Parties among us. And this is that which my Soul desires, as that which will be for the Glory of God, and the Salvation of innumerable Souls, and will make Nations happy and easy ; and this is that which I have aimed at in all that I have written : I would do nothing against Truth, and Peace, but all I can for them.

It is on this Account that I have endeavour'd to confute some Opinions of the Brownists, in which they are followed by many that are called Independents, who yet do not follow them in their sound Doctrine of Repentance, and Faith ; but with their Principles against an ordain'd Ministry, oft joyn Antinomian, and other Errors : For these Things will not consist with either Truth, or Peace. But I have endeavoured to use no Sharpness or Harshness, even against these, that was not necessary ; yet I have not always attained what I aimed at, and desire Pardon for my

want

want of *Wisdom*, or any other faulty Cause, which it might have proceeded from. But generally they are only the Principles that I treat so harshly, on Account of the Consequences of them. I could not avoid noting the sad Inferences to be made on this Head, and urging the best Arguments I could to free Mens Minds from such pernicious Errors, viz. that they will not stand with the Peace and Unity of the Church, but will always cause Divisions, and hinder Brotherly Love among Christians; and that they are the very Principles, which Korah and his Company went upon; and that they take away an ordained Ministry, as Korah did a consecrated Priesthood.

Ecclef. I find the pious and learned Dr. Cotton Mather, History of saying, That some among them, enumerating New En- the troublesome and scandalous Things that had gland, l. 7. disturbed them in New England, have com- c. 2.

plained of a Crime which they have distinguished by the Name of *Corahism*, or that litigious and levelling Spirit, with which the Separation had been some Time leavened. And Mr. Wilson of Boston, being ask'd in his last Sickness, by many Ministers who were, on Occasion of the anniversary Election for the Government of the Colony, come together from all Parts, to declare solemnly what he thought might be the Sins which provoked the Displeasure of God against the Country, the first he mentioned was *Corahism*.

1. 1. c. 3. I will mention one Passage more of the very worthy Dr. Mather: I must, without fear of offending, express my Fear that the Leaven of that rigid Thing, they call *Brownism*, has prevailed sometimes a little of the farthest in the Administrations of this pious People. Yea, there was an Hour of Temptation, wherein the Fondness of the People for the Prophecys of the Brethren,—viz. the Preachments of those whom they called gifted Brethren, produc'd those Discouragements to their Ministers, that almost all the Ministers left the

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the Colony, apprehending themselves driven away by the unsupportable Neglect, and Contempt with which the People on this Occasion treated them. And this dark Hour of Eclipse upon the Light of the Gospel, in the Churches of the Colony, continued till their Humiliation, and Reformation, before the great Shepherd of the Sheep; who hath since then blessed them with a Succession of as worthy Ministers, as most in the Land.

By these Passages we see how the Principles of Brownism enclined those, who were at all leavened with them, to slight the worthiest Ministers, and their painful Labours; and to magnify what was spoken by Laymen, oft in Opposition to their Ministers.

We see further, by what hath been said, that in the Judgment of many worthy Congregational Ministers, People may be guilty of Corahism, by opposing their Ministers; but then surely they are much more so, when they would wholly take away an ordained Ministry, which Christ hath appointed. And he hath never appointed, or directed Laymen to make Churches, or Ministers.

I have much endeavoured to find out the true State of the Question between the Brownists, and other Protestants; and I think they agreed in the main Doctrines of Faith, and Godliness. But the Brownists were for a Democracy in the Church, as much as the Athenians were for it in the State, and something more. And possibly they took up such Principles, to go as far as might be from those, by whom they suffered hard and grievous Things. Surely Oppression of Eccles. 7. maketh even a wise Man mad. And in such a Case, it is no wonder, if People, flying from one Extream, run into another that is as bad, or worse; and one Error draws on and follows another, like Links in a Chain. And so the Separation of the Brownists seems to have arisen from their Democratical Principles. Agreeably to these they thought no Churches rightly constituted but their own, because all others had ordained Ministers; and a Church was nothing but Plebs Cyprian, Sacerdoti adunita, a Flock under the Care of a Shepherd, Ep. 69. and were not made by Laymen entering into Covenant with Edit. Pa- one another, nor ruled by the Brethren, nor their Ministers mel. made by them. Therefore they would have no Communion with them; but thought they ought to come out from a- 2 Cor. 6. mong them, and be separate, as the Apostle calls 17. Christians to be from Jews, and Heathens.

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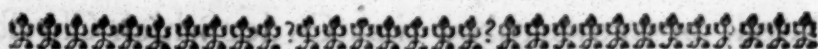
These Principles of the Brownists I have endeavour'd to weigh in the Balance of the Sanctuary, i. e. to try the Truth of them, by the Word of God. To this End, I have thought it sufficient to open the Texts, which are commonly brought for them, and to shew that no such Things can be proved thence.

It will be said, and I grant that many of the Brownists of Old, and many that have since taken up some of their Principles, were, and are good Men; and for this Reason, many follow them. But good Men are to be followed only in that which is good. If a Man would allow himself in all the Evils that any good Men have been guilty of, he must be one of the worst of Men; and so he must, if he will embrace all the Errors, that any good Men have fallen into. But it must be remembred there have been, and are good Men, that are for an ordained Ministry, and more than have been against it ten to one, and perhaps ten Thousand to one, if we reckon from the Apostles Times till our Days.

But as good Men may err, so when they have been led into an Error, by those whom they esteem, and value themselves much on the Account of their Opinions, and think others far from the right Way; they can hardly bear with Patience to have their Errors confuted, and are apt to be most provoked, when it is most effectually done, and the Evil of it most clearly manifest'd. A sore Place smarts most when proper Remedies are used to cure it. Reasonings that most clearly discover Error, and shew it to be what indeed it is, can most hardly be born, by those that are resolved to hold it. This is the common Frailty and Infirmary of Mankind, and oft mixes it self with Zeal for Religion, and Truth. This should move all to be very calm and considerate, weighing what is said on both sides with an equal Balance, and with Impartiality. And it should move those, whom I argue against, that they go against the Judgment and Practice of the whole Christian Church, in all Ages, who have had an ordained Ministry, and hold it necessary. And seeing they have left some of the Brownists Errors (for very few hold them all) I hope they will leave more of them, and not be angry at me for endeavouring to discover, and disprove them; but rather that they, and others that may read this, will pray for me, and for themselves, that both I and they may know the Truth, and in all Things practise according to it. I will only add, that Persons may be Congregational, and yet not Brownists, Levellers of the Church, nor Enemies to an ordained Ministry; and many are so: And the following Discourse may serve for a Vindication of Persons of such Principles, from all such Charges.



A
DEFENCE
OF AN
Ordained Ministry.



CHAP. I.

BEFORE I speak to what I Sect. 1.
chiefly intend, I will premise
a few Things, that the State
of the Controversy may be
the better understood.

I. A Church is a Congregation, or Assembly of Christians, that meet together for the Worship of God. The Word *Ἐκκλησία*, *Ecclesia*, signifies a *Congregation*, and is always taken in this Sense in the New Testament, except when it signifies all true Christians, who shall be gathered together to Christ, at the last Day; or all professed Christians on Earth. But those whom I argue with, fully agree that a Church is a Congregation.

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II. There

A DEFENCE of an

II. There have been many Churches, or worshipping Congregations, in all Ages, ever since the Pouring out of the Spirit at the Day of Pentecost ; there are such, and there will be, and ought to be such, to the End of the World. And these may be multiplied so, that all Nations and Provinces may have many of them, and all Christians may be Members of some of them ; and this is to be desired and endeavoured.

III. There is a Power in some or other to form new Churches, where there are none, which is the Case in very many Infidel Nations ; and to reform Churches that are altered, or fallen from that Order, in which they were settled by the Apostles, according to the Will of Christ. None can have Power to alter Churches, in what they are well settled, or to overthrow that Order which Christ has appointed. But some must have Power to preach to, and convert, and baptize Infidels ; to form them into Churches, to rule them, and to settle a Ministry in them ; and reform them, not by worldly, but spiritual Power.

IV. The Question to be discussed is, *Whether an ordained Ministry, or Laymen have this Power ?* This one would think should be no Question, but some have made nothing of an ordained Ministry, and put all Power in the Church into the Hands of Laymen, and such Ministers as they make.

By an *ordained Ministry*, in the Question proposed, I mean such as have been ordained in a successive Way, by such as have been Elders before them. For understanding this, I take it for certain,

1. That

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1. That in the Apostles Times, Elders, or Bishops were ordained, by the Apostles, or by those that had been ordained by or from them, by laying on of their Hands, on a Day of Fasting and Prayer.

2. That there ought to have been an uninterrupted Succession of regular Ordination in all Ages to this Day.

3. That there hath been a Ministry ordained in a successive Way in all Ages, and Christian Nations. And if the Manner of Ordination hath not been regular, and if in any rare Case it hath been interrupted in any Age, it is not our Fault, we cannot help it, but must make the best of that which is. And that this hath been the Judgment of the Reformed Churches, hath appeared by their constant Practice.

By *Laymen* I mean Christians that are not Ministers; such we in *England* commonly call the Laity, or Lay People: Not by Way of Reproach, or Disgrace, or undervaluing of them, when they keep in their Places, but meerly for Distinction; at least I do so. And if I should call them *Brethren*, or *Saints*, still it must be remembered, that I do not take those Words in the largest Sense, but speak only of private Christians, as distinguish'd from Ministers; and shall oft have Occasion to speak of Men, as distinguish'd from Women and Children. So that possibly Laymen is the most distinctive Term I could use. But whereas Christian Rulers and Magistrates are Part of the Laity in the Church, I do not speak of them, nor enquire what Power they have, or ought to have in the Church; but I speak of Laymen of a private Condition in the World.

V. If Laymen have the forementioned Power, certainly they have it as Christians, not as private Christians ; and if so, Ministers must share with them in it, for they are Christians, and were, in the Apostles Language, Brethren and Saints, no less than the other, but more eminently so. But if Ministers have such Power, sure they have it as Ministers ; and so they alone have it, and the Laity are excluded.

VI. We must learn from Scripture only, to whom this Power is committed, and with whom it is entrusted. If Laymen have this Power *de Jure*, they had it in the Apostles Days, and it is recorded in the New Testament. Christ hath never given any new Privileges to his Ministers, or People, since that Time. And 'tis in vain to go to Fathers, or Councils, or Schoolmen, or later Writers, they are all fallible, and may mislead us ; so that we must follow none of them, any further than they follow Scripture. And those that have pleaded the Cause of Laymen, have argued from Scripture only, or chiefly, as far as I have seen ; and I think they have done well in so doing.

Mat. 28. But if we go to Scripture, it seems plain,
19, 20. at the first View, that Ministers have all Power in the Church. As Christ had commanded his Apostles to *preach the Gospel*, to *baptize* those that were converted, and then to *teach them to observe all Things that he had commanded them* ; and promised to *be with them*, and with those that should succeed them in the Work of the Ministry, *to the End of the World* : So the Apostles, and other Ministers, whom they ordained, preached, baptized, taught the Baptized in publick Assemblies, administered the
Lord's

Lord's Supper to such of them as they judged fit for it, admitted new Members by Baptism, cast out those that were scandalous, when it was needful so to do; and ordained other Ministers, when there were Men found qualified for that Work, and there was Occasion for ordaining. But Laymen did none of these Things.

But we must more particularly consider the Sect. II. Powers ascribed to Laymen.

First, Whether Laymen may make Churches? And he that affirms they may, must prove it; and we need only consider the Proof that is brought.

1. Some say that Churches can no otherwise be formed, but by a mutual Confederation, or covenanting of those that are to be the Members of them; and so a Covenant is the very Form of a Church, and essential to it.

This may be true of such Societies as are meer Clubs, which Men enter into of their own Will and Pleasure; but it is not true of such as are settled by divine or human Laws. The Church of the *Samaritans*, which met at their Temple at *Mount Gerizim*, was a Society formed by the mutual Agreement of the Members of it. And the Church of the ten Tribes, that met at *Dan* and *Bethel*, was of the same Nature, though headed by *Jeroboam* the Son of *Nebat*, and many succeeding Kings; the People *willingly walked after the* Hof. 5. 11. *Commandment*. But the Church of *Israel*, that met at the Tabernacle, and afterward at the Temple, did not make themselves a Church, by a mutual Covenant at their own Will; but God made them a Church, by appointing them Priests and Levites, and a Place
where

where they should meet together to worship him.

If we come to the Times of the New Testament, the Congregations of the Hereticks and Schismatics were formed by an Agreement of the Members to make themselves such; it was their Will and Pleasure so to do, and they agreed together about it. But the true Churches of Christ were settled by the Apostles, according to the Will of Christ. They assembled them together whilst they were with them, and ordained a Ministry for them, who should do the same when they were gone; and the Laity were only to be subject to these their Rulers in the Lord.

If we come to later Times, yea, to our own Days, how many hundreds, yea thousands of Episcopal and Presbyterian Churches are there, which have continued from Age to Age? and yet they never knew, nor heard of any Covenant, by which they made themselves Churches. So that 'tis strange, that any, that know this, should make a Covenant so necessary and essential to the Being of a Church, that there can be none where that is not. And some of those that first asserted the Church Covenant, said that these which I have mentioned, were no true Churches, because they were never gathered in such a Way as theirs were, nor made Churches by a Covenant. Others since have allow'd them to be Churches, because though there be not an explicit Covenant, yet there is Consent, which is an implicit one. But as this is no true Plea, so I hope it will appear it is a needless one. All Christians are, as *Israel* of old, the People of God in Covenant with him; and Sacraments are the Signs and Tokens of
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it (and have been so in all Ages) and bound by him to obey, and submit to Ministers. But what Proof there is, that there have been Church-making Covenants from the Beginning, we are further to consider.

But if it should be proved that every Church in the Apostles Times, had a Covenant by which it was bound together, this will not prove that Laymen had any Power in making or ruling Churches. For a Church was both a worshipping and governed Society; and had Bishops, or Elders, or Pastors, who were to perform the Duties of God's Worship, in which the People were to join with them, and the Pastors were the *Pars regens*, or Rulers, and the People the *Pars subdita*, or Subjects in the Society. Now if there was a Covenant, it is most likely it should have been between these two Parts; and that the Pastors should have promised with all Diligence to feed the Flock, over which the Holy Ghost had set them; and the People should have promised to be subject to their Pastors. But such a Covenant would not shew that Laymen had Power to rule, but that it was their Duty to be subject. And this agrees very well with those plain Places of Scripture, where they are taught, and commanded, *to know those that labour among them,* 1 Thes. 5. *and are over them in the Lord; to obey them that* 12. *have the Rule over them, and submit themselves,* Heb. 13. *for they watch for their Souls;* 17. *and to other the* & 7. 27. *like Places.* What Christ commanded by his Apostles, the Christian Laity no doubt would consent to; they would be subject to their Pastors, whom Christ appointed to be Rulers over them; but not to Laymen, who were their Fellows. However, this was their plain Duty.

But

Sect. III.

But I must consider the Places which are brought to prove the Church-making Covenant.

The *First* is, *Acts 5. 13. And of the Rest durst no Man join himself to them.*

They would have us think that the Church of *Jerusalem* was begun by some Laymen, entering into Covenant with one another; but now of *the rest* no Man durst enter into this Covenant.

But how clear is it that the Church of *Jerusalem* was begun in a very different Way? The Apostles were made Ministers by Christ, they preached, converted, and baptized many, taught them, ministered the Lord's Supper to them, and ruled them. These Things are plain in the *Acts*; but there is not a Word of any Covenant which Laymen entered into of their Pleasure, nor any Thing like it. The Text I am considering is the first and only Place, as to this Church, brought to prove the Laymens Covenant.

But if those Words, *to them*, did signify to the Church; yet the Church could not signify Laymen only. The Apostles were Members of the Church, and principal Members of it, the *Pars Regens*. And if it had been said, *No Man durst join himself to the Church*, or Congregation, this would be no Proof of a Covenant, unless that was the only Way that a Man could join himself to a Congregation. But how many Thousands of Congregations may a Man join himself to, without making a Covenant with the Laity, in any of them, or hearing of any such Thing as a Church-making Covenant?

But the Words, *to them*, mean the Apostles; they were the Persons that none of the
rest

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rest durst join themselves to. This is plain from the Context, if we read, *ver. 12*, and *13*. together, *ver. 12. And by the Hands of the Apostles were many Signs and Wonders wrought, among the People; and they were all with one accord in Solomon's Porch, ver. 13. And of the rest durst no Man join himself to them, but the People magnified them.* So that if the joining, spoken of, was entring into the Church, the Words will not prove that which they are brought for, but rather the contrary, *viz.* that People entred into that Church, not by any Covenant with the Laymen in it, but by being joined to the Apostles, the Pastors of it. So *chap. 2. 41.*

But the Words do not seem to speak of entring into the Church, but of pretending to such Power in it as the Apostles had. Why should any be afraid to hear the Apostles? or to desire or receive the Sacrament from them? if they were approved, and admitted by them to partake of it? The more it appear'd, by the Judgment inflicted upon *Ananias*, and *Sapphira*, that the Apostles were the true Ministers of God, whom he own'd; the more would People be likely to follow them, and desire to be taught and guided by them. And the next Words assure us that it was so, *ver. 14. And Believers were the more added to the Lord, multitudes both of Men and Women.* And if they were added to the Lord, surely they were added to the Apostles, to be under their Care and Government; and to the Church, to be Members of it.

So that the Words, *No Man durst join himself to the Apostles*, must mean, no Man durst make himself equal to them, or pretend to the like Power in the Church that they had,

or to share with them in it. They left the Government of the Church wholly to them, and durst do no otherwise. And thus the Text hath been understood by some good Interpreters, perhaps by the most, and best. By this one might suspect, that as in *Israel*, *Korah* and his Company said to *Moses* and *Aaron*;

Numb. 16. *Ye take too much upon you, seeing all the Congregation are holy every one of them, and the Lord is among them; wherefore then lift you up your selves above the Congregation of the Lord?* So there were some in the Church of *Jerusalem*, that were ready to charge the Apostles with taking too much upon them, or to join themselves to them, and claim a Share with them in the Power of governing the Church, which they alone exercised. But these levelling Spirits were aw'd by the Death of *Ananias*, and *Sapphira*, who possibly might have been of that Party.

But whosoever *the rest* spoken of were, or for what Reason soever they durst not join themselves to the Apostles, here is nothing of Laymens covenanting with one another to make themselves a Church.

Se&t. IV. The second Scripture which is brought to prove this Power of Laymen, is 2 Cor. 8. 5. *They first gave their own selves to the Lord, and to us by the Will of God.* This is the Place which is brought by all, as far as I have seen; and the only one that is brought by some for this Purpose; But they oft cite it falsely, *they gave themselves to the Lord, and to one another.* And these Words, *to one another*, they put in a different Character, as if they were the Words of Scripture, and some have thought they were so. Thus they take away from Scripture what is in it, and add to it what

what is not in it; both which are great and dangerous Faults: And their taking such a bad Course, is a probable Evidence, that it is a bad Cause which they maintain.

If they say, *they gave themselves to us*, signifies and means, *they gave themselves to one another*; this is, I think, a wresting of Scripture, putting a Force on it, to make it speak what it does not mean. The Apostle had said in the Verse before this; *Praying us with much entreaty, that we should receive the Gift*. Now if any should say they did not pray the Apostle, and his Assistants, who were Ministers, but *pray'd one another to receive the Gift*; would not this be to pervert the Words of Scripture? So when Luke says of the People of Melita, or Malta; *They shewed us no little Kindness, — honoured us with many Honours, and laded us with such Things as were necessary*; if any should say the Meaning is, not that they did so to Luke, and Paul, and others that were of Paul's Company; but *they shewed Kindness to, honoured, and laded one another*: Would this be to interpret Scripture, or to pervert it? But surely those that deal thus with Scripture, are to be reprov'd.

Acts 23.
2, 10.

But it may be useful a little further to consider the Words. The Persons that *gave themselves to the Lord*, were the Churches of Macedonia, ver. 1. i. e. the Christians of Philippi, Thessalonica, and Berea, three Churches. When the Apostle says, *They gave themselves to the Lord*, as they did at their Baptism, and *to us*, by *us*, I think it clear he does not mean one another. Nor does he join the Corinthians with himself, and mean *they gave themselves to me, and you* Christians in Corinth. Why should the Christians of three Churches,

in *Macedonia*, give themselves to the Christians of one Church, in *Achaia*, 200 Miles off? And at the Time the Apostle seems to speak of, the *Corinthians* were not Christians. Therefore when he says: *They gave themselves to us*, he speaks of himself, and *Timothy*, both which join'd in Writing this Epistle, as we see, chap. 1. ver. 1. And they, with *Silas*, preached first at *Philippi*, *Acts* 16. then at *Thessalonica*, after that, at *Berea*. So these Christians, in *Macedonia*, first in one Place, then in another, gave themselves to the Lord, and to their Ministers. And seeing they did this, by the Will of God, we may infer that Christians should give themselves, and be subject to their Ministers: So that this Place is very proper to prove the Power of Ministers over the Laity, but it seems strange that any should bring it to prove a Power of the Laity above, and against the Ministry: For such a Power they must have, if they can make Churches, and Ministers, and govern both. But if the Place forementioned, speaks of a Covenant of Laymen, it was a Covenant made with their Ministers, by which they gave themselves to them; which surely imports an Engagement to be subject to them, and ruled by them. If a Person enter into a Family, no Covenant with the Members of it is implied, but only with the Governors; so 'tis as to all other Societies, except such as Men enter into of their meer Pleasure. There all are equal, till they are pleased to make to themselves Rulers, for what Purposes, and with what Power they think good; but Churches, and their Order, are appointed by Christ.

By

ORDAINED MINISTRY. 13

By what hath been already said, I think it Sect. V.
appears,

I. The Primitive Churches were not only Congregational, but also Parochial, *i. e.* they were not Congregations any way made up at the Pleasure of Men, but orderly Societies settled by the Apostles, according to the Will of Christ: And the Christians in a Place or Neighbourhood, *Παροικία*, a *Parish*, as the Antients call'd it, made the Church of that Place; and so Churches are denominated from the Places. The Churches of *Macedonia*, which we have been speaking of, from 2 Cor. 8. 1. were the Church of *Philippi*, the Church of *Thessalonica*, and the Church of *Berea*; each of which had its Bishops, or Elders. Some Laymen of *Philippi*, others of *Thessalonica*, others of *Berea*, did not covenant together to make themselves a Church; but *Paul*, and *Silas*, and *Timothy*, in one Place first, then in another, converted, and baptized many, then caused them to assemble together, taught them, and ordained them Bishops or Elders, who should assemble them together, teach them, and minister to them, when they should be gone.

Those that know not how to reform Churches, but by pulling them in Pieces to make others out of them, which is destroying them, are like such Pretenders to Physick, as know not how to free a Man from his Distempers, but by killing him; or like foolish Builders, that know not how to enlarge a Town, but by pulling down many good old Houses, to build one new one, not so good. They may call themselves Builders of Christ's Church, but are indeed Destroyers.

I grant that a Parish is not always a Church. Sometimes *Jews*, or other Infidels, or Hereticks, have their Dwellings in a Parish. But the Church may be in the Parish; and Parishes, rightly divided, may be fit Bounds for Churches. And the Ministers of the Church should endeavour, that all the Inhabitants of the Parish may be fit to be, and may be Members of the Church in it. And God will in Time give wonderful Success to such Endeavours.

I will add this further on this Head, That if several Men, of divers Parishes, should say the Parishes were not rightly constituted, because they were settled by Law, and not made by Men's agreeing and covenanting together; and on this Notion would not regard the Constable, and other Parish Officers, but would make themselves a Parish by covenanting together, and would choose a Constable, and other Officers, such as they liked, and submit to these, and pay Scot and Lot to them only: They might, if they went on thus a while, banish all Order, and bring all into Confusion and Disorder. And the like Effect would Laymens breaking Churches in Pieces, to make new ones out of them, have, if Churches were never so well settled.

II. It may further be inferr'd, from what hath been said, That the Ministry in the Primitive Times were before Churches. The twelve Apostles were before the Church of *Jerusalem*. *Paul* and *Barnabas* began many Churches, when they travelled together, *Acts* 13 and 14. So did *Paul* and *Silas*, and *Timothy*, who settled the Churches of *Macedonia*, and *Achaia*, viz. The Churches of *Philippi*, *Thessalonica*, *Berea*, *Athens*, *Corinth*, &c. We read

read of no Church begun by Laymen. The Deacons indeed were after the Church of *Jerusalem*, and chosen by it; but Bishops, or Elders, were before Churches, though afterwards more were ordained, that the Churches might not be destitute of Pastors, when those which they had first should remove to other Places, as *Paul*, and *Silas*, and *Timothy*, were soon to do, or were taken away by Death.

III. It will further follow, That a Covenant of Laymen to make themselves a Church, is an Invention of Men. There is nothing of it in Scripture. But it hath happened, as commonly it does in such Cases, that when Doctrines, or Customs, have been taken up at first, without any Shew of Scripture, or Regard to it; afterward Men have set their Wits on Work to justify them, by Scripture, as well as they could. And this hath occasioned sad wresting of Scripture, that such Things as were never learnt in it, nor taken from it, are by Force thrust into it. And this Church Covenant seems to me a late Invention, perhaps as late as the famous *Mr. Robert Brown*, the Father of the *Brownists*; unless possibly some ancient Hereticks or Schismatics might have had any such Way among them, to keep their Followers together.

IV. As two or three, or a greater Number of Laymen did not make themselves a Church, by covenanting with one another; so they did not admit new Members, by causing them to enter into the same Covenant. *Paul*, and *Silas*, and *Timothy* baptized, and so brought in to the Universal Church, and withal into the particular Church of the Place, which was
small

small at first, but still encreasing by the Addition of more Members. And as soon as well might be, they administred the Lord's Supper to such as they saw fit to admit to it. But they did not always presently administer the Sacrament. *Paul* preached three Months in the *Jews* Synagogue at *Ephesus*, but did not, we may be sure, administer the Lord's Supper there. But whensoever, or wheresoever he did it, all the baptized were not admitted to it; for some of them were not adult, but Infants, or Children of several Ages. But the Apostle and his Assistants, who had converted and baptized them, continued to teach them; and as they administered the Sacrament, so they admitted to it, and would suspend, or cast out, as they saw Occasion.

C H A P. II.

Sect. I. Secondly, **T**HE second Enquiry which I proposed to make was, Whether Laymen have Power to rule or govern Churches, when they are made or constituted?

And I know no Way for answering this, but to go as far back as the Apostles Times, and to enquire, Whether such a Power was given them by Christ and his Apostles, and exercised by them in their Times? For it little matters what Power they claim and exercise in a few Societies, which they have invented, and set up of late Years. Though they call such Societies Churches, and will own none other to be Churches but such, this makes the Matter never the better; it is enough for us to say, *From the Beginning it was not so.* And

And this hath been partly proved already, for the first Churches were settled by ordained Elders or Bishops; such preached the Gospel, baptized those that were converted, held Assemblies of them, in which they taught them, and ministred the Lord's Supper, and ordained Elders for them; and who can think but they did all Things that belonged to Rulers and Governors of Churches? admitted to the Lord's Supper, and kept from it? or cast out of the Churches, as they saw Cause?

We may learn that they were Rulers from the very Titles of their Office.

1. They are called *Elders*, and that Word commonly signifies Rulers, both in the Old and New Testament, both among *Israelites* and *Gentiles*.

And shall we think that every Church had Elders, to rule it, and yet the People ruled their fellow Subjects, and their Rulers too? What would Mankind, that used the Reason of Men, think of such Societies?

2. They are called *Bishops* or *Overseers*, *Acts* 20. 17, 28. and are charged to take the Oversight of the Flock, not as Lords over it, for it is *God's Heritage*, but as set by him over it, *1 Pet.* 5. 1, 2, 3.

3. They are *Pastors* or *Shepherds*, appointed by Christ to feed his Sheep, and they shall, if faithful, have their Reward from him, at the great Day, *1 Pet.* 5. 4. And the Word which we english to *feed*, does as well signify to *rule*.

4. They are *Teachers*, *Eph.* 4. 10. and such use to have Authority to rule their Scholars.

5. They are *Stewards*, *1 Cor.* 4. 1, 2. And Christ speaks of a Steward, as a faithful and wise Servant, whom his Lord hath made Ruler over his Household, *Mat.* 24. 45. *Luke* 12. 42.

And they are spoken of as being made *Rulers, Overseers, Pastors, Teachers, Stewards* by Christ himself, viz. made so in the Way appointed by him (which appears every where to be Ordination) and as having their Authority from him.

Agreeably to this the Laity or private Christians, Men, Women, and Children are charged to know them that are over them in the Lord; to obey them that have the Rule over them, and submit themselves; for they watch for your Souls, as those that must give Account. This shews that the Apostle does not speak of Magistrates, or Rulers of this World; but of such Rulers as Christ hath appointed in his Church.

1 Thes. 5.
12, 13.
Heb. 13.
17.

And how absurd is it to affirm or imagine that all in any Society should be Rulers? for then none should be so, there would be no Subjects, and so no Rulers.

But I would chiefly consider t^e Places, which are brought to prove the Power of Laymen to govern Churches. And I will take them in Order.

First, Mar. 16. 19. And I will give unto thee the Keys of the Kingdom of Heaven.

These Words were spoken by Christ to Peter, but Peter was not a Layman, but an Apostle and an Elder, as he calls himself, 1 Pet. 5. 1. a Minister of the Word and Sacraments. So that one may well guess they are hard put to it, that bring what was spoken to him as a Proof of the Power of Laymen. But here they commonly seek a Knot in a Buzrush, run into a great many needless and vain Distinctions, which it is not worth while to mention; because they prove nothing, and can serve only to perplex and amuse the Reader.

'Tis plain the Words are Figurative: Our Lord opened his Mouth in Parables. And they are

a Promise of some Favour, Honour, Power, or Privilege, which he would bestow on *Peter*. And by the *Kingdom of Heaven*, is meant the Gospel Church, the Kingdom which *Daniel* foretold the God of Heaven would set up; and which, as *Dan. 2. 44.* *John* the Baptist, Christ, and his Apostles preached, was now near at Hand. This Kingdom oft signifies the visible Church, as *Mat. 13. 24, 25, 41, 42, 47, 48.* and *Mat. 25. 1, 2.*

The giving the Keys of this Kingdom to *Peter*, may, by a very usual Figure, a Metonymy of the Adjunct, or Antecedent for the Consequent, signify that he should, by preaching and baptizing, first open the Kingdom of Heaven to Men, and bring many into it. And the Words taken in this Sense, were a few Months after plainly fulfilled, when on the Day of *Pentecost*, *Peter* preached the Sermon which we read *Acts 2.* And that Day three Thousand Jews were brought into the Kingdom of Heaven, being converted, and baptized. No doubt the other Apostles preached, and baptized as well as he; but he was the first Apostle, and so the first Preacher, and Baptizer; and the other Apostles were as his Assistants, tho' he is chiefly, and almost only spoken of *Acts 2.* *Mat. 10. 2.*

But if we consider how the Kingdom of Heaven was opened to the *Gentiles*, *Peter* alone was employed, at first, in that Work. *Cornelius* was commanded by an Angel, to send for *Peter*; and the Holy Ghost bad *Peter* go, and gave him such Success, that *Cornelius* and his Friends were immediately baptized, and brought into the Kingdom of Heaven, the Gospel Church. And we may the rather take the Promise of the Keys to be made good in this, because the Church hath consisted chiefly of *Gentiles*. For one Jew that hath been a Member of it, there have been

a Thousand, perhaps ten Thousand *Gentiles*. And *Peter* says many Years after, *God made*
 Acts 15.7. *Choice among us, that the Gentiles by my Mouth,*
should hear the Word of the Gospel, and believe. If the *Keys* be taken in this Sense, they signify a personal Favour and Privilege bestowed on *Peter*, that as he was the first Apostle, and Minister of the Gospel, he should first open the Door of the Church to *Jews*, and *Gentiles*. And thus we see what Christ promised was evidently fulfilled. And if this was all that Christ meant, as possibly it might be, what will become of the *Pope's* Power over all the Church? or *Laymens* Power over any Parts of it, that are built upon it? They must be Castles in the Air, without any Foundation.

If the Words be taken in this Sense, and extended further than to *Peter's* Person (which that they may, and should be, it will be hard to prove) *the Keys* must have been given to those only who had the same Office, and the same Work to do that *Peter* had, though but with him, and after him, viz. to open *the Kingdom of Heaven* unto Men, and bring them into it, by Preaching and Baptism; but then they belonged to the other Apostles, and to Gospel Ministers, but not to Laymen; who are not called to preach the Word, and administer Sacraments.

Mat. 23. The *Scribes* and *Pharisees*, and *Lawyers*, the
 11. Teachers of the *Jews* in Christ's Time, are said to shut up *the Kingdom of Heaven* against Men, for they neither went in themselves (because not believing, but obstinate in their Unbelief) nor suffered them which were entring to go in, but hindered their believing all they could. And one
 Luke 11. Way was, they took away the *Key of Knowledge*,
 52. i. e. they did not truly teach the Word of God,
 but

but the Traditions, Commandments, and Doctrines of Men. What could they do that was worse than to hinder the *Salvation*, and occasion the Damnation of their Country-Men? But the Apostles and Gospel Ministers have, in all Ages, opened *the Kingdom of Heaven* to Men, and helped many to Heaven, of all Nations.

But if when Christ said, *I will give unto thee the Keys of the Kingdom of Heaven*, he meant thou shalt first open the Kingdom of Heaven to Men, or thou, and others with and after thee, shall do the same Work in all Places, and Ages; still he speaks of converting and baptizing Unbelievers. For Christians are in *the Kingdom of Heaven* already, whether they be *wise, or foolish Virgins, Wheat, or Tares*, good, or bad Christians. But at the great Day, *The Son of Man shall send forth* Mat. 13. *his Angels, and they shall gather out of his Kingdom* 41. *all Things that offend, and them which do Iniquity.* If all bad People are not to be cast out of Christ's Kingdom till the last Day, many such are in it, and will be in it till then. But what Laymen are sent into the World to preach, and baptize in all Nations? or ever pretended to such a Commission? Very few, if any; so that the Keys, in this Sense, can't belong to Laymen at all, but to Ministers only.

But the giving the Keys hath commonly been taken in another Sense, by ancient and later Writers, viz. to signify the giving the Office and Power of a Steward in his House, by a Metonymy of the Sign for the Thing signified. So the giving a Crown may signify making a King, and the giving the Keys perhaps hath been common, when the Master of a great House hath made a Man his Steward in it: For this *Isa. 22. 22.* is commonly cited. But if Christ had used the Words in this Sense,

'tis

'tis likely he would not have called his Church his Kingdom, but his House, as he always does, when he speaks of making Stewards in it, *Mat. 24. 45. Luke 12. 42.* And if the Words be taken in this Sense, *Peter* was only the first Steward, but the other Apostles, and all Ministers of the highest Order, *i. e.* Elders or Bishops, are Stewards as well as he, *1 Cor. 4. 1. Tit. 1. 7.* So that the first is most probably the true Sense. And Christ blaming the *Scribes* for taking away the Key of Knowledge, and shutting up the Kingdom of Heaven against Men, when he promises *Peter* the Keys, may probably mean no more, but only that he should be the first that should open it to Men. And Similitudes should not be strained further, than the Purpose and Scope for which they are brought.

However, if the Keys signify the Office of a Steward, Laymen can't pretend to that. A Lord sets a Steward to rule over his Servants, but all the Servants are not Stewards, nor can pretend to a Power of Ruling the House. If they should, what Confusion would there be, while all would rule, and none would be ruled? God is not the Author of Confusion in his Church, but Men who will not submit to, but break the Order which he hath appointed.

So that whether the Keys signify a Power to let Men into the Church, by opening the Door, or a Power to govern them, when they are in it; Christ does not, by giving them to *Peter*, give to Laymen any Power. But if they reach any further than to the Person of *Peter*, they give to Elders or Bishops a great deal of Power, which some would fain take from them, to give it to the Laity.

Obj. I. If it be urged for Laymen's Interest in the Keys, that Christ promised them to *Peter*, on the

the Occasion of the Confession which *Peter* made of Christ, *Mat. 16. 16.* and any Lay Disciple might have made the same.

'Tis easy to answer, that a Woman might *Ans.* have made the same too; and, I think, *Martha* made it as fully as *Peter*, *John 11. 27.* Yet I hear of none that claim the Keys for Women: But *Peter*, who made the Confession spoken of, was not a Layman then, but an Apostle, and the first Apostle (as the Apostles were to be the first Elders or Bishops, in the Christian Church) and he made the Confession in the Name of all the rest of the Apostles, on Christ's asking them, *ver. 15. Whom say ye that I am?* Had he put the Question to a Company of Laymen, and one had answered in the Name of all, and the Keys had been promised to him, it might have been said, the Keys were given to a Layman, or Laymen; but here was no such Thing. The Keys were promised to a Minister, who was to teach Laymen the Faith which he had confess'd, and when they had received it, to baptize them; after that to govern them, and minister the Lord's Supper to them. And what does all this make for the Power of Laymen to govern the Church, any more than that charge given to *Peter* also, *feed my Sheep?* *John 21.*

But the great Proof that some have seem'd to rely on, is, that *Austin* said the Keys were given to the Church. In answer to this I would ask, *Obj. II.*

1. What *Austin* meant by saying so? Whether he thought that the Laymen, in every Church, were to be the Governors of it? If he did not mean this, his Words are nothing to the Purpose, for which they are sometimes brought; and 'tis likely such a Thing never came into his Thoughts. Laymen (unless possibly some of the worst Sort of Hereticks, and

I am not certain that they did) were not wont to pretend to govern Churches, till many Hundreds of Years after his Time. And *Austin* expressly saith, that *Peter* signified *universam Ecclesiam*, the universal, or whole Church. But how could it be, that the Keys or Office of a Steward should be given to all Christians? or all true Christians? What Use could they make of them as a Body? for he was far from thinking that every Christian had them. But how doth it appear that the Church had them? The Reason he gives, is, I think, this, That every Bishop (but surely with his Presbytery) hath Power to bind and loose, *i. e.* to excommunicate, and reconcile. 'Tis easy to answer, that Men do not bind with Keys, but with Chains or Cords. And if every Bishop, or first Presbyter in the Church, *Primus Presbyterorum*, as *Austin* sometimes calls him, hath the Power of binding, and loosing, in this Sense; how much more likely is it that *Peter* represented every Bishop that hath this Power, than that he represented all Christians, who have it not at all, either as a Body, or much less singly? And *Peter* might the better represent the Bishop, *i. e.* the first Pastor in every Congregation, because he was such an one himself. For the Apostles were the first Pastors in the first Church of *Jerusalem*; and *Peter* was the first Apostle, and so the first of the Pastors in that Church, and their Chairman that was to speak in the Name of them all. He that was in this Place, in the first Church, within a few Months after Christ spake these Words, might well represent those that were to be in the same Place, in all other Churches.

2. I ask whether *Austin* always spake aright? and none will say he did. Though he was an excellent Person; yet he was a Man, and fallible, and

and erred in many Things, and might do so here, and I have partly shewed that he did. And if his Meaning was, as some say, that Ministers do all in the Name of the whole true Church, *i. e.* of all sincere Christians; and this Church does all by them, preaches, ministers Sacraments, excommunicates, and receives in again by them: Though this does not shew the Power of Laymen to govern Churches, but on the contrary, the Power of Ministers to govern the Laity; yet neither is it true. For when did all true Christians ever meet together, to give Commission to Ministers to act in their Name? Or how is it possible they should ever do it? seeing they are scattered all over the World; and who they are, is known only to God. And if it was possible that so many Men, Women, and Children (for sometimes such, at several Ages, truly fear God) should meet together, what Place would hold them? And to omit other Questions, that might shew the Absurdity of such Assertions; When did God ever appoint such an Assembly? and give them Power to appoint Ministers, and Sacraments, and Government? But on the contrary, Christ, who hath *all Power in Heaven, and in Earth*, hath appointed Ministers, and Sacraments, and Government; and Ministers act in his Name, and by Authority from him, and to him alone they must give their Accounts at last. So that the Notion of the Church's having the Keys, is not true. And if it be said the Keys were for the Benefit of the Church, it is true in one Sense they were given for the Benefit of the World, to open the Church Doors to as many, in all Nations, as shall believe the Gospel, and be willing to be ruled by it, to as many as God shall call by his Grace; but will any say there-

fore, that the Keys were given to the World? So in another Sense they were given for the Benefit of the Church, given to Ministers to be used *for Edification, not Destruction*, for the Good, and not the Hurt of the People under their Charge. But shall we say therefore they were given to the People? But the Enemies of the Ministry do not claim them on this Account, that being subject to their Ministers, they might have the Benefit of being ruled by them; but oft that they might be Some Bodies, and have Power to be troublesome to their Ministers, and to all their Brethren that are peaceable; and willing to be subject to their Ministers. I have been long since told by a Minister, that he was wont to say to his People, We have given you the Keys, and now you knock them about our Ears. And possibly those Ministers deserve to be so used, that tell the People the Keys were given to them at first. For though they may please some of them highly, they do not teach them the Truth; but give Satan Advantage to make them, instead of being Rulers, Troublers of Churches.

But as for *Austin*, I do not perceive he meant that the Keys were given for the Benefit of the Church, when he said the Keys were given to the Church. But some tell us his Design was to convince (I should rather think to amuse and puzzle) the *Donatists*. They might say still, that their Party alone was the true Catholick Church, to which the Keys were given; because all those Bishops, and Christians that communicated with *Cecilianus*, and his Successors, as Bishops of *Carthage*, were in a damnable Schism, and out of the Church, and fallen from Grace. However that Controversy was managed,

managed, 'tis certain, *Austin* wrote much; his Works are six large Folio's; and 'tis likely he wrote many Things hastily. And he and other Fathers sometimes contradict one another, sometimes themselves, and their Expositions of Scripture are oft more dark, and hard to be understood than the Text it self; and oft they are not right nor true. So little Reason have the Papists to pretend to interpret the Scriptures, according to the unanimous Consent of the Fathers; and others to magnify them with disparaging the Scriptures, as if they could not be understood, but by the Help of the Fathers.

By what hath been said, I think it appears, that *the Keys* do not signify any Power that belongs to the Laymen of every Congregation; but either that Privilege which was given to *Peter* alone, that he should first open the Kingdom of Heaven both to *Jews* and *Gentiles*; or that Power that all Ministers have to let Men into the Church by preaching, and baptizing; or that Power that ordained Ministers have to govern their several Flocks, as the Stewards of Christ. And those that give the Keys to the People level the Church, and in effect take away an ordained Ministry.

The *Second Text*, which is brought to prove Sect. III. the Power of Laymen to govern Churches, is *Mat. xviii. 17. Tell it to the Church*, or Congregation. This Text is brought, by some, to prove the Power of Synods; as it is by others to prove the Power of Laymen, to govern Churches: But it proves neither. I have elsewhere shewed that it does not prove the former, and here shall shew that it does not prove the latter. And it is plain, that the Word *Church*, or Congregation, cannot signify the Laymen of a Congregation, or Communicants of it; and I know

no Proof that it can. The *Brownists* indeed call the Communicants the Church. And this they seem to have learnt; as they have done many other Things, of the Anabaptists; with whom none are Church Members, but those that are baptized at Age, and admitted to the Sacrament. But if we take the Word Congregation in this Sense, it can't signify Laymen only; for Women are Communicants as well as Men, and sometimes the greatest Number of Communicants are Woman. But none, as far as I know, pretend that the Communicants, Women, as well as Men, are the Church, that must be told of Scandals, and judge and cast out Offenders; and by Consequence, the Women should have the chief Hand in judging, if they happen to be the greater Number. And why should not some Woman, in that Case, have the Chair, and be the Speaker?

But the Communicants only are not in Scripture, nor can, with any Propriety of Speech, be called the Congregation. Baptized Infants are as truly Members of the Church of Christ, as Men, and Women; and many, from their Childhood, till they are grown Men and Women, constantly come with their Parents, or of their own accord to the Congregation; so that it consists of Men, Women, and Children, all are Members of it. But I think none are so wild as to pretend that all these are to be told, and to sit as Judges to try Causes, though never so hard and intricate, and pass Sentence; or that Christ has promised to ratify the Sentence pass by two or three of such a Company, as *ver.* 18, 19.

We see the Word Congregation can't signify the Communicants, much less the Men only; nor can it in this Place signify all the Members

bers of the Congregation, Men, Women, and Children, of divers Ages. But it may signify the Rulers of the Congregation, according to the common Use of Words, and the Use of them in Scripture ; and the Scope and Context shew that it must be so taken here.

If we look to the common Use of Words, when a Society is mentioned, oft the Rulers are signified and understood. If one should say such a City made an Address to the King, none would think that all the Inhabitants of the City, Men, Women, and Children, nor that all the Men, Rich and Poor, Old and Young, Masters and Servants, met together about it ; but that the Rulers, the Mayor, and Aldermen did so. If it be said, this or that Nation make War, or Peace, none would understand it of all the People of those Nations ; but of the Kings, or Rulers of them. It is said *Edom refused to give Israel Passage through his Border* ; but the Meaning is, the King of *Edom* would not grant *Moses's* Request about it. Num. 20.
14, 18, 19,
20, 21.

If we look to the Use of the Word Congregation, in Scripture, that is oft put for the Rulers of it ; as when the *Congregation is said to judge betwixt the Slayer, and the Avenger of Blood*, Numb. 35. 12, 24, 25. Jos. 20. 4, 6, 9. and in other Cases.

And the Apostles, who were acquainted with the Old Testament, would understand it in this Sense ; and could not do it in any other.

If we look to the Scope of the Place, surely none, that are not prejudiced in favour of an Opinion, can think that Christ designed to make all the People of a Congregation, Men, Women and Children, Judges to try Causes, and to pass Sentence ; or to make all the Men such, of which some are old, and knowing, and Masters,

sters, others are young and ignorant, and Servants. Besides, that the Word Congregation may signify all the Members of it, but can't signify the Men only, excluding the Women, and Children. But if Christ designed that every Congregation should have Rulers, how reasonable is it to think, that he designed that these should be Judges? Who should be Judges, in any Society, but those that are Rulers in it?

Mat. 18.
18.

If we look to the Context, in the very next Words, our Lord gives the Apostles the Power of *binding and loosing*, i. e. of excommunicating and absolving (as all have understood it till of late, and as those do whom I argue with) and promises to ratify in Heaven, what they should do according to his Will on Earth. This supposes that they were to be Pastors and Rulers in some Church, and so they were (soon after these Words were spoken) in the Church of *Jerusalem*, the first Church that ever was. They were to *bind and loose*, to judge, and pass Sentence, as the Rulers of that Church; and the Rulers of other Churches were to do the like, in their several Churches, after their Example.

Mat. 18.
19, 20.

And if but *two or three* of them could be together (as it might sometimes happen, *Gal. 1. 18, 19.*) or if in a small Church there could be, or need to be but two or three Rulers, they should be a sufficient Number to excommunicate and absolve. If the Words be thus taken, the Sense is clear and plain, natural and highly reasonable; but it would be to put an absurd and ridiculous Sense on them, to say that two or three of the Members of a Congregation, which consists of Men, Women, and Children, or that two or three Laymen may sit as Judges, and excommunicate, or absolve.

If

If we look to Examples, we find the Apostles ruling the Church of *Jerusalem*, and after them *James*, and the Elders doing the same.

We find the Apostle *Paul* (as the President of a Presbytery) delivering *Hymeneus*, and *Alexander* to Satan; and threatening those that had sinned at *Corinth*, because the Rulers of that Church had neglected to do their Duty. He had told them before what Power they had, and urged them to use it. *Do not ye judge them that are within?* This cannot mean, do not all you that are Members of the Congregation, Men, Women, and Children judge? but do not you Elders, that are Rulers of the Congregation, judge? And because they neglected this, he would have them make those that are least esteemed in the Church Judges, rather than bring their Quarrels before Heathen Magistrates. And asks; Is there not a wise Man among you? one fit to judge? perhaps as President of the Presbytery; but surely he little thought of making all the People Judges. So to the Rulers of the Church, he says, *Forbid not to speak with Tongues, let all Things be done decently, and in order.* It is the Work of Rulers to see to this. So the *Angels of the Churches*, as Presidents of the Presbyteries, are commended, or blamed for what was well or amiss in their Churches; and sometimes charged with having such Members in their Churches, as should have been cast out: But we read nothing of the Peoples judging. The Apostle says indeed the Punishment or Censure of the incestuous *Corinthian* was inflicted by many, and if we should understand it of the whole Church, they concurred in it; for though the Sentence was passed by the Chairman, as the Speaker of the Presbytery, the Deacons put him out of the Congregation,

1 Tim. 1.

20.

2 Cor. 13.

1, 2.

1 Cor. 5.

12.

1 Cor. 6.

4, 5.

Rev. 2. &

3.

2 Cor. 2.

6.

gregation, and all the People, according to their Duty, shun'd his Society, and so executed the Sentence. But as he does not say, it was by *all*, but by *many*, and the Word *πλείονες* may signify the *chiefest*, as it does, *Mat. 12. 41, 42.* many understand it of the Sentence which was past by the Elders.

For the better understanding this, we must consider, that in a Church there were Bishops or Elders, who were Rulers, and to these were the Epistles brought; and they were to take
 † *Thef. 5. 27, 14, 15.* Care that they should be *read to all the holy Brethren.* And some things were spoken to them in a particular Manner, and the very Nature of the Things spoken will shew this. When any Acts, importing Rule and Authority, are to be done, who should do these but Rulers? One would think that none should be so absurd as to say, that all the Society were to do them, or any Part of it that were not Rulers in it.

So that *Mat. 18. 17.* does not prove what it is brought for, nor does any other Scripture, as far as I know.

Se&t. IV. A Third Text is *Acts 15. 23. The Apostles, and Elders, and Brethren write to the Brethren which are of the Gentiles, in Antioch, and Syria, and Cilicia, that they need not be circumcised, nor keep the Ceremonial Law, but only abstain from Meats offered to Idols, and from Blood, and from Things strangled, and from Fornication.*

But that this might prove the Power of Laymen, it is supposed, 1. That the Brethren which are joined with the Apostles and Elders, in writing the Epistle, were the Men only. 2. That they sat with the Apostles, and Elders, to debate the Question proposed. But neither of these Things are certain, nor probable.

1. It is not clear, that by the Brethren, Men only were meant; for, by a Synecdoche, that Word often signifies Christians, Women, as well as Men; as when 'tis said, let the Epistle be read to all the holy Brethren. *Those are passed from Death to Life, who love the Brethren: Peace be to the Brethren.* And the Word is oft taken thus largely, and in this very Chapter, ver. 3, 32, 33, 36, 40. and in this very Verse, *the Brethren of the Gentiles*, who are written to, are not only Christian Men, but Women, who are taught that they need not, must not observe the Jewish Law, but *abstain from Meats offered to Idols, &c.* as well as Men. And the Word *Brethren* must be taken thus, in the first Part of the Verse, for it is said just before: *Then pleased* Acts 15. *it the Apostles, and Elders, with the whole Church,* 22. *to send chosen Men, — And they wrote Letters by them, after this Manner: The Apostles, and Elders, and Brethren.* — So that it was the whole Church that sent chosen Men, and wrote Letters, and *the Apostles, and Elders, and Brethren*, are as much as *the Apostles, and Elders, with the whole Church*; all consented to what was determined by the Apostles, and Elders; not the Men only. ver. 23.

2. It is less clear, or likely, that the whole Church, or Brethren, sat with the Apostles, and Elders to debate, and determine the Questions proposed. If they were present, it was as silent Hearers of the Debates; for it is said, *The Decrees were ordained of the* Acts 16. 4. *Apostles, and Elders, which were at Jerusalem.* And long after James, and the Elders, speaking of the same, say: *We have written, and concluded* — But there is no Proof, nor Likelyhood, that the whole Church, or Brethren, were present. Those that sent Paul, and Barnabas, and
F others

others from *Antioch*, determined that they should go up to *Jerusalem*, to the *Apostles*, and *Elders*, about this *Question*, viz. Whether the Christian *Gentiles* must be circumcised, and keep the Law of *Moses*? And the *Apostles* and *Elders* came together for to consider of this Matter. Then follows an Account of the Debates of the *Apostles*, and *Elders* to *ver.* 21. but nothing is said of the whole Church, or Brethren, till after this, *ver.* 22, 23. So that it seems probable, at least, that when the *Apostles*, and *Elders* had debated among themselves, and agreed what Answer to give to those that sent to them from *Antioch*, then they called the Church together, and acquainted them with the whole Matter, and they consented to what the *Apostles*, and *Elders* had decreed. This might have been done on the Afternoon of the same Day, or on the next Day. It was very fit that that Church should give their Consent, it would much satisfy the Christian *Gentiles*, that the Christian *Jews*, at *Jerusalem*, would own them as Brethren, though they were not circumcised, nor kept the Law of *Moses*. And if the great Church of *Jerusalem*, who were also *Zealous of the Law*, would do so; the other Christian *Jews*, and Churches of the *Jews*, would be more willing to do the same. But it would not have been fit, that all the Members of the Church should hear the Debates of the *Apostles* and *Elders*. Many of them might have stumbled, and have been discouraged, by hearing them dispute and differ. And the *Apostle*

Gal. 2. 2. *Paul* was so cautious, at this Time, and Place, that he would not propound his Doctrine publickly to *James*, *Cephas*, and *John*, till he had conferr'd privately with them about it, that none might be offended if they should disagree;

ver. 4. of which false Brethren also would take Advan-

van-

vantage to seduce many. And if the Debates of the Apostles, and Elders had been publick before a large Assembly, many of the Unbelieving *Jews* might have come in among them; and some of the most able, subtile, and malicious of their Enemies would have been most forward to do so.

Some would prove that the Brethren were both present, and debated, because it is said, *ver. 12. Then all the Multitude kept Silence.* But beside what I have said already to disprove this, I would observe the Word englished *Multitude* is not ὄχλος, but πλῆθος, which signifies *Fulness*, and does not always speak of great Numbers, but oft means all of such a Sort, or all that are in such a Place. So it does, *Acts 23. 7.* And seeing it was said before, that *the Apostles and Elders* were sent to, *ver. 4.* and they came together, *ver. 6.* to hear what *Paul*, and *Barnabas*, and other Messengers from *Antioch* had to desire of them; we must needs understand that these were *all the Multitude*, or all the Company that kept Silence. We may as well conclude from *ver. 22.* that *the whole Church* were present. as we can from *ver. 23.* that the Brethren were present. But we can conclude neither, but that the Brethren, or Church were, as *Luke* places it, afterward. And thus the Sense is plain, and without Difficulty.

By what hath been said, I think it appears, that the forementioned Texts shew the Power of ordained Ministers to govern Churches, for taking away of which they are alledged; but none of them prove the Power of Laymen to do it. Scripture no more encourages *Levellers* in the Church, than in the State.

But it is, I think, to be allowed, in the Be-Sect. V. half of the Laity,

1. That in ordinary Cases it may be fit that *the Congregation* should hear the Proofs that are brought against scandalous Sinners, who are to be cast out; that they may with the greater Willingness, and Zeal refuse and shun their Society. But sometimes Facts are so notorious, as in the Case of the incestuous *Corinthian*, that there is no need of Witnesses. And in some Cases Christian Prudence may direct not to bring all the Proof before a whole Congregation, as in case of Adultery, Treason, Murder.

2. There may Cases happen, in which it may be fit that *the Rulers* should acquaint *the Congregation* with their Determinations, and desire their Concurrence with them. Thus *the Apostles, and Elders* acquainted *the whole Congregation* with the Decrees they had agreed upon, *Acts 15*. It is happy with any Society, when there is an intire Agreement of Rulers, and Subjects.

3. It may be fit, that on many Occasions the Rulers of a Church should advise with such of the Members of it, as are most eminent for Piety, Humility, Knowledge, Wisdom, &c. especially if also for Age, and Quality in the World. The Apostle put a special Honour upon such, and taught Christians so to do, *1 Cor. 16. 15, 16*.

But if the Advice of all must be taken, it will oft happen, that some of the most Ignorant, Proud, and Self-conceited will be most forward to give, and impose Advice; and there must be no Peace, unless such turbulent Spirits may rule all.

C H A P. III.

Thirdly, **T**HE Third Enquiry which I pro-Sect. I.
 posed to make, was, Whether
 Laymen have Power to make Ministers? or to
 settle a Ministry in the Congregations which
 they belong to? But if we join this with the
 other Questions which have been already de-
 bated, *viz.* whether a Company of Laymen,
 may, by entring into Covenant with one another,
 make themselves a Church, and admit Mem-
 bers? and whether they may govern the Chur-
 ches they are Members of? seeing neither of
 these is proved, especially the first is not, which
 is the Foundation of the whole Fabrick, it may
 seem that I need make no further Enquiry, whe-
 ther they may make Ministers. I think all will
 own they may not, and that if they err, and
 do ill in making Churches, they do worse in
 pretending to make Ministers.

But there have been ever since the Reforma-
 tion many learned and pious Persons, who have
 been far from the Notions of the *Brownists*, that
 Laymen may make Churches and govern them,
 yet strongly assert that the People of a Congre-
 gation ought to choose their Pastor; and to
 prove this, they bring three Examples, that of
Matthias, Acts 1. that of the seven Deacons,
Acts 6. and that of the Elders, ordained by *Paul*,
 and *Barnabas, Acts 14. 23.*

This hath given great Advantage to the *Brown-*
ists, and they build much of their Scheme up-
 on it; and some affirm that the Election of the
 People gives the *Essence* of the Call to the Ministry;
 and that Ordination is but an *Adjunct*, by which
 they seem to mean, that it is not essential, nor
 necessary,

But,

But, 1. If it was never so clear and certain, that the Primitive Churches did choose their own Ministers, it would not follow that Ordination is not necessary. God himself chose *Aaron*, and his Sons to be Priests in *Israel*; yet they must not minister in the Priests Office, till they were consecrated. The Holy Ghost, who is God, chose *Paul* and *Barnabas* to preach to the *Gentiles*, and to settle Churches, and a Ministry among them; but they must first be ordained themselves, by *Simeon*, *Lucius*, and *Manaen*, with Fasting, and Prayer, and laying on of Hands. If God's choosing Persons did not make Ordination needless, as one might have thought it should have done, much less can any Mens choosing them make it needless; least of all can Laymens choosing them of their own Heads, when they have after the same Manner withdrawn themselves from other Churches, against which they had no just Objection, nor cause to scruple Communion with them, and then made themselves what they call a Church.

Others, in choosing their Pastors, are guided by an ordained Ministry, and choose such as are already ordained Ministers to be their Ministers, or else such as are approved, and soon to be ordained. But these slight and oppose an ordained Ministry, though they be Congregational; unless they do in a Sort renounce their Ordination.

2. It is not certain, nor, indeed, probable, that the People of the Primitive Churches solely chose their own Pastors. The Places brought do not prove that they did, and if this Foundation fail, all that is built upon it must fall,

1.) In *Acts 6. The Multitude of the Disciples* Sect. II.
 did indeed choose *the Seven*, but they were
 not to be *Elders* or *Pastors* (the *Apostles* were
 such to them already) but *Deacons*, who were
 to do Service under the *Apostles*, in the Name
 of the People, as the *Levites* were given as a
 Gift to *Aaron and his Sons*, from among the *Children* Num. 8.
of Israel, to do the Service of the *Children* 11, 19.
of Israel, in the *Tabernacle of the Congregation*. And
 the Work they were first to be employ'd in,
 was to collect, keep, and disburse, the Money
 which the People offered; who would the more
 willingly give, when those that were to have the
 Disposal of it were of their own choosing.

But when some argue, that if the People of
 a Church might choose those that were to take
 Care of the Money which they gave, much
 more Pastors who were to take Care of their
 Souls; the Argument is of no Force. If one
 should say People may choose Constables, who
 have Power to carry to Goal, much more Ju-
 stices of Peace, who can send Men to Goal, and
 Judges who can condemn to Death; who would
 not see the Vanity of such kind of Reasoning?
 In all Societies the Laws and Rules settled in
 them are to be observed, not what any one may
 think would have been better. And those in the
 Christian Church have been brought in by the
 immediate Authority and Pleasure of Christ the
 Lawgiver, by whose Spirit the Apostles were
 inspired. And what if Christ have allowed
 the People of a Church to do that which is less,
 to choose *Deacons*, a lower Sort of Ministers, to
 be Officers under Rulers; and not to do that
 which is greater, to choose *Elders* or *Bishops*,
 who are to be Pastors and Rulers? Certainly
 such a Thing is possible, and God did some-
 thing like this in *Israel*; the *Levites* were an ver. 10, 11,
Offer- 21, 22.

Offering of the Children of Israel, and they, i. e. the First-born, or rather the Rulers, in the Name of the Congregation, put their Hands upon them, to give up the Right they had to their Service in War, and other secular Affairs, that they might wholly attend to the Service of the Tabernacle. And Aaron offered them as an Offering before the Lord, and made an Atonement for them: But Aaron and his Sons were chosen by God to be Priests, and consecrated by Moses. The People had a Part to act towards the Levites, in resigning them up to the Service of God, and the Priests; but they were only present to see the Priests consecrated.

Lev. 8.

And as for the Care of People's Souls, Christ, who hath died for them, hath greater Care of the Souls of all his People, than most, yea, or any of them have of their own Souls. And if he have appointed another Way than their own Choice, for setting those over them who are to watch for their Souls; certainly his Way is the best. And he only can give the Blessing, and on that all the Success for the Good of Souls depends; and his Blessing will accompany his own Appointments. Those will take Care of Souls indeed, and lead them in right Ways, whom Christ's Grace inclines to it. And how many ordained Ministers have been eminent for their Love to Souls, for the Pains they have taken for saving them, and their Success in it? *Clark's Lives*, and *Calamy's Abridgment of Baxter's Life* give many Proofs of this. But Ministers, chosen by People, especially when in Opposition to an ordained Ministry, have oft sadly misled them, or they have repented of the Choice they had made.

But in this Place it is not said, that on hearing the Murmuring the Multitude chose seven

ven Men, and prayed and laid their Hands on them; but the Apostles, the Pastors of the Church, put them on choosing, limited them in the Choice, they must be so and so qualified; and then, not the Multitude, but the Pastors would appoint them over the Business of their Office. When the Disciples had chosen them, *they set them before the Apostles*, who would judge whether they were so qualified, as they had prescribed they should be; *and they approving the Choice, praying, laid their Hands on them.* Here,

1. There was a rightly constituted Church to choose Deacons, not a Company of Laymen, that had made themselves a Church. Yet,

2. The Laity in this Church did not so much as choose Deacons of their own Heads, but their Pastors put them on choosing, and limited them in it.

3. Deacons did not so much as serve Tables, or do any other Parts of their Office, till they were set apart by Ordination. This shews that the People of a Church should not choose so much as Deacons, but in Concurrence with, and by Direction from their Pastors; that they may be ordained when they have been chosen. For,

4. The Laity did not ordain so much as Deacons, the lowest Order of Ministry; they chose them, but the Apostles *praying, laid their Hands on them.* Ordinations by Laymen were not known or heard of in the first Ages, nor in any Ages of the Church till of late; unless among Hereticks, who were audacious, and presumed to do any Thing they had a Fancy for, as if they had been Lords in the Church, and none above them.

5. When the Deacons were chosen, and ordained, they were to serve under the Pastors, as the *Levites* did the Priests in *Israel*. They served for the Benefit of all the Disciples, and in a sort in their stead; but the Apostles, not the Multitude of the Disciples, appointed the Work they were to do from Time to Time, and directed them in it.

So that though the *Brownists* lay much Stress on this Example, it does not at all favour their Cause, but makes against them, and shews, that though the People have a Right to choose Deacons, yet their Choice does not give the Essence of the Call; it is at most but Part of it.

Sect. III. 2.) In *Acts* 1. *Matthias* was indeed to be as the other Apostles were, for some Time a Pastor in the Church of *Jerusalem*. But he was *Acts* 1. 22. to be more than so, an Apostle, and a *Witness* of *Christ's Resurrection*. And as the other Apostles had been chosen immediately by Christ, and by him alone, so was *Matthias*. Christ, *ver.* 24, who knows the Hearts of all Men, shew'd by his 25. Divine Providence in disposing the Lot, whether of the two, that according to the Rule laid down, *ver.* 21. 22. were capable of the Office, was chosen by him; so that *Matthias* was not chosen by Men, but by Christ.

But many have thought that *Joseph* and *Matthias* were chosen out of a greater Number, and so Christ was limited in his Choice by Men. He might have chosen one out of a greater Number, out of Ten, or seven Tens, or any greater Number, as he chose *Saul* out of all the Men of *Israel*; but now he was confined in his Choice, he must choose one out of the Two, that were prescribed to him, or else he must choose none at all. This seems absurd.

And

But those that think there was a Choice by Men, are not agreed who made it. The *Brownists*, and others say it was made by all the Assembly present, 120 in all, *ver.* 15. But Part of these were Women, and it may seem the far greatest Part, by *ver.* 13, 14. there were the eleven Apostles, *the Women*, Mary *the Mother of Jesus*, and *his Brethren*, which 'tis likely were not many; and so the Women were the greatest Number, perhaps through their greater Leisure, or Zeal, or Courage, or less Danger from Persecutors.

But however this was, others say the Apostles chose the two. And it is plain, that *Peter* speaks to the other Apostles, who were most eminently called Disciples, and were in a special Manner his Brethren; and to say *Men Brethren* (for *and* is not in the *Greek*) was all one, *Acts* 1.16. in their Dialect, as for us to say *Brethren*. Or if he did not speak to the Apostles, 'tis certain he spake in their Name to the People, for he saith, *ver.* 17. *He, i. e. Judas was numbred with us Apostles, and had obtained Part of this Ministry, and Apostleship, as ver.* 25. Again, *ver.* 22. *One must be ordained to be, with us Apostles, a Witness of his Resurrection.* And *ver.* 21. he must be *one of these Men which have companied with us*, surely with us Apostles.

If he spake to the Apostles, the People had nothing to do in the Case, but only to hear and see what was said, and done, and to join with the Apostles in Prayer; that they, and others by their Information, might be the better satisfied to own him for an Apostle, on whom the Lot should fall; than if the Apostles should have done all privately among themselves. And the Spirit of God might guide to do so, to set an Example that Ministers should be ordained in the

Presence of Christian People. Or if *Peter* spake to the People in the Name of the Apostles (as it was his Place to do, as he was their Mouth and Speaker) it must have been for the same, or the like Reasons, to inform the People what the Apostles were about to do. So that if the two, *Joseph* and *Matthias*, were chosen out of a greater Number, they were chosen by the Apostles, in the Presence of the People. How far is this from proving that Laymen may choose Ministers of their own Heads, without referring the Choice to Christ by the Lot?

But it seems strange that any should think that the two were chosen at all, either by the Apostles, or by the People; there being no Mention of any such Thing. 'Tis not said out of how many they were to be chosen, nor who were to choose them, nor is there any Word that signifies choosing, but only that which is spoken of, and to Christ, *ver. 24.*

And it will be easy to conceive of the whole Matter, if we can but suppose that only *Joseph* and *Matthias*, of the Men, were such old Disciples as had followed Christ constantly, as long as the Apostles had done. And surely this is not at all unlikely, for Christ's Disciples were but few till this Day, and many of them Women. But they were by many Parts fewer at first, than at last; for as he was more, and longer known, and famous, so still more came in to him; some in the First Year, more in the Second and Third, and perhaps most of all in the last half Year; of which Number were *Zaccheus*, and those that believed at his raising of *Lazarus*, a little before his Death. And many of his first Disciples fell quite away from him. So that it is not at all unlikely, that these two were the only Men that were capable of the

the Apostleship, by the Rule laid down, *ver. 21, 22.* or that they only had been more frequently in Christ's Company, and instructed by him privately, as the Apostles had been. And this was known to the Apostles, and perhaps to few others, beside the *Virgin Mary*.

The Apostle *Peter* therefore tells the Apostles, or tells all there present in their Names, that *of these Men*, of these two old Disciples, *one must be*, or be made *γίνεσθαι* or ordained, *viz.* by Christ, *to be a Witness with us of his Resurrection.* And they, the Apostles set two, Joseph — and Matthias, *ἔστωσαν δύο* (as Christ *ἔστω* Acts 6. 6. *παίδιον* set a little Child, *Mat. 18. 2.* and as the Disciples *ἔστωσαν* set the Seven before the Apostles) they set them by the Table, or in some convenient Place. Then *Peter*, as the Mouth of the Assembly, prayed to Christ to shew whether *ver. 24, 25, ver. 26.* of those two he had chosen. Soon after the two that were set (or perhaps a Child for them) drew their Lots out of the Urn, the one an Apostle, the other a Blank, and gave them to the Apostles, as the proper Judges on whom the Lot fell. And the Apostles declared *Matthias* to be chosen by Christ, owned him to be one of their Number; and all would acquiesce in the Choice made by Christ, and in the Judgment of the Apostles.

But if we suppose that the Apostles with the People nominated or *set the two*, as Persons capable of the Apostleship; and that this is an Example to shew how a Teacher is to be chosen for a Congregation, it will follow in such a Case;

1. That there must be a Presbytery present, who, together with the People, must nominate two, or more, if they have such Plenty, as capable of the Place.

2. They

2. They must set them in some convenient Place, and prepare Lots.

3. They must pray to Christ to shew, by the Lot, which of them he chooses. And seeing Lots were appointed by God, used in his Service, and for dividing Inheritances to his People *Israel*; and assigning to his Ministers the Priests, and *Levites* the Times of their Service, and their particular Works; and now to refer the Choice of an Apostle to Christ, *Lev.* 16. 8. *Num.* 33. 54. *1 Chron.* 24. 5, 7, 31. *Luke* 1. 9. *Acts* 1. 26. and seeing the whole disposing of the Lot is of the Lord, *Prov.* 16. 33. and the End of it is to cause Contentions to cease, *Prov.* 18. 18. surely it would be better to refer the Choice to the Lot, than that a Congregation should be filled with *Bitterness, Wrath, Anger, Clamour, evil Speaking, and Malice*, contrary to *Eph.* 4. 31. on the Occasion of choosing a Teacher. We have an excellent Example of casting Lots, partly in this Case, in the *Bohemian Brethren*, about *A. D.* 1461.

4. They must judge, and declare to the Congregation, on whom the Lot hath fallen.

5. We learn from other Places of Scripture, that however any hath been chosen to any Ministry in the Church, he must still be ordained by a Presbytery; so the Deacons were, tho' Chosen by the Disciples, and *Paul*, and *Barnabas*, tho' Chosen by the Holy Ghost.

Sec. IV.

3.) As to *Acts* 14. 23. χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, προσευξάμενοι μετὰ νη-
σειῶν, παρέθετο αὐτοῖς τῷ Κυρίῳ — I would trans-
late it thus, *And ordaining Elders for them in eve-
ry Church, Praying with Fasting, they commended
them to the Lord, on whom they had believed.* The
Word *and before prayed* is not in the *Greek*, and
if the *Aorists* be translated by the present Tense,

as

as they may, and I think, should be in this Place, the Word *and* need not, must not be put in. Let the Learned judge, as indeed they will when others cannot. But *Beza* translates the Text, *Quumque ipsis per suffragia creassent, per singulas Ecclesias, Presbyteros.* And when they had by Votes made, or chosen, or ordained Elders for them in every Church.— And some other Translators have put the same Sense on the Words. And the *Brownists* earnestly insist on it, that they were the Peoples Votes, and that they gave them by holding up their Hands.

But if we should grant them all this, it will not prove that Laymen may, at their Pleasure, make Churches, and Elders. To instance in the Church of *Lystra*, which was one of the Churches spoken of, and of which I guess *Timothy* was a Member. *Paul* and *Barnabas* converted, and baptized many, held Assemblies of them, and ministred the Word, and Sacraments to them, as being their Pastors at present. But they cannot stay long with them, other Elders must be ordained for them, to go on with the Work which they had begun. The Apostles acquaint them with this, and tell them how many Elders are needful, and how they must be qualified. Now if the People voted by holding up their Hands, there must have been some Persons nominated to stand as Candidates, whom the People must vote for or against. And who were so likely to nominate the Persons as the Apostles? Or if any of the People nominated them, yet the Apostles were Judges of the Election, to declare who had the Majority of Votes. And if Deacons, when chosen wholly by the People, must not Minister till they were ordained, surely Elders must not. So that the Apostles would ordain them, as they themselves had been
or-

ordained; and what they did in one Church, they did in others. But all this is so far from proving the *Brownists* Way, that it overthrows it, though we should grant that the People chose their Elders by voting, and voted by holding up their Hands.

But tho' some Translators speak of Voting, none of them, that I have seen, or read of (and Dr. *Wotton*, in his Vindication of the Rights of the Clergy Page 93, gives many) make any Mention of holding up of Hands; nor do we find, in Scripture, that it was ever used or practised on such Occasions. And therefore for the *Brownists* to bring in such a Rite or Custom, meerly on the Etymology of a *Greek* Word, which few of them, or of their Teachers, understand, seems great Temerity and Boldness; the rather because they are singular in it, and go contrary to the Minds, and Practice of all other Christians. And how unlikely is it, that the Apostles should have brought a Rite in to the Christian Church, from the Usage of the Heathen *Greeks*? and this, when there was so little Need of, or Occasion for it? For the *Greeks* met in vastly great Assemblies to choose Magistrates (as they do here to choose Parliament Men) and make Laws, and for other Purposes; but a Christian Church was at first a small Society, perhaps, the Elders might be half as many as the Men in the Church; Or if the Men were many more, they might declare their Consent to, and Approbation of the Choice that was made, by their Speech in commending them, or by their Silence in not accusing them. If none made any Objection against any of them, their Silence might be interpreted to give Consent to the Ordaining of them, as it was in the *French* Protestant Churches.

ches. However, there is no Proof that there was any holding up of Hands.

But neither can it be proved that there was any voting at all. The Word *χειροτονήσαντες* is very rarely used by Greek Authors to signify choosing by the Votes of others. Commonly 'tis spoken of those that voted, not of those that judged of the Votes of others; and then the Elders in every Church were chosen by the Votes of *Paul*, and *Barnabas*, *i. e.* were chosen by them; for what else can be meant? And the People are signified by the Word *αὐτοῖς*, they chose Elders *for them*; and thus a Derivative of the Word is used by *Luke*, *Acts* 10. 41. the Apostles were *chosen before of God*. And as the Word is oft used in Greek Authors to signify *choosing*, where there is no voting; so to signify in a more general Sense, *Creating, Making, Constituting, Appointing, Ordaining*, whether there be any Choice or no. The Reader may see this in *Dr. Wotton* forecited, who cites and refers to many that prove it. And that the Word must be taken in this large Sense here, is evident by this Reason, that none could be fit to be Elders in so short a Time, but such as had the Gifts of the Holy Ghost, as those at *Ephesus*, that *spake with Tongues, and prophesied*; these *Acts* 19. 6. were easily known. And surely all that the People had to do, was to testify, whether a Person was qualified according to the Rules which were afterwards written, *1 Tim.* 3. and *Tit.* 1. Whether he was blameless, the Husband of one Wife, &c. But their testifying thus of them would imply their consenting to, and approving of their Ordination, which was presently to follow.

The Word *χειροτονήεις* is also used, *2 Cor.* 8. 19. Some Brother was *chosen of some Churches*,

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but it was not to be an Elder, but a kind of Deacon, to collect, or at least, to keep and carry Money that had been collected for the Poor. 'Tis like the Apostle spake to the Elders, Deacons, and People of some Church, as the Apostles did to the Disciples at *Jerusalem*, to look out a Man, or two Men (for there were two employ'd in this Business) as *the Messengers of the Churches*, ver. 23. And some one Church agreed on these Persons, and approved them by their Letters, as the Apostle speaks on the like Occasion, 1 Cor. 16. 3. And when they came to another Place, the Church there approved the Persons, and gave them their Letters; and thus they might have *been chosen* by divers Churches, by one after another. But they are not said to be chosen by *Paul*, by the Votes of the Churches; but to be *chosen by the Churches*. Thus the Word χειροτονέω is not used in Scripture to signify choosing by the Votes of others, and rarely in any other Authors.

But though the Brethren were put upon choosing Deacons, at *Jerusalem*, and several Churches (of which Elders were a chief Part, and Contributors in Works of Charity) chose such as were to carry their Charity to a far Country; yet we find not that the People, in any Church, were ever put on choosing alone, or that they ever did choose so much as one Elder so. And *Acts* 14. 23. (which is the only

* *Quod enim ex Historia electionis Matthiae & Diaconorum praesertur, nihil ad rem facit, — Sicut a diversus Morellium & alios deinceps ejus sectatores in Synodis Gallicis est abunde probatum, Beza, Ep. 83.*

Place that some Writers bring for it, for *Beza** gives up the Examples of *Matthias*, and the seven Deacons as nothing to the Purpose) does not prove that they did, as I have shewed. But it proves another Thing, which the *Brownists* are utterly

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ly against, *viz.* that *Paul*, and *Barnabas*, as we truly translate it, *ordained Elders in every Church*; and it is sufficiently implied, that they did it by laying on of Hands, on a Day of Fasting and Prayer.

When the Disciples had chosen Deacons, *Acts* 6. that was not enough to make them Deacons; they must also be ordained, the Apostles *praying laid their Hands on them*. So whosoever nominated or chose the Elders, *Acts* 14. 23. they must be ordained, and so they were made Elders.

And as *Paul*, and *Barnabas* had themselves been ordained, *Acts* 13. 3. when those that were Elders before them, whom the Holy Ghost appointed to do it, *fasted and prayed, and laid their Hands on them*; so they would ordain Elders in the Churches that they settled, after the same Manner that they themselves had been ordained. And it is plainly implied, *Acts* 14. 23. that they did so, when 'tis said, *They ordained them Elders, Praying with Fasting*; for Fasting and Prayer went with laying on of Hands, when they themselves were ordained. By which Examples compared together, we may conclude, that Ordinations of Elders were made on a Day of Fasting and Prayer. But when Deacons were chosen, the Apostles *prayed and laid their Hands on them*, but there was no Fasting. And there is plain Reason to be given, why it was fit that such a Difference should be made in the Case, *viz.* that Elders or Bishops are of an higher Order than Deacons, their Work harder, the Consequences of their doing it well, or ill, greater, as to what concerns the Glory of God, and Good, or Hurt of the Souls of Men; and their Account more difficult. 'Tis easier to serve well, than to rule well.

And that there was laying on of Hands, as as well as Fasting and Prayer, is sufficiently implied in the Word *κατεστάνοντες*, which is not spoken of the People, and so can't signify their stretching out their Hands to hold them up in Voting; but is spoken of *Paul*, and *Barnabas*, and may signify their stretching out their Hands to lay them on those whom they ordained. So that if any Stress be to be laid on the Etymology of that Word, and this is all that the *Brownists* argue from, it makes against them, and for an ordain'd Ministry.

If any deny that that Word is spoken of *Paul*, and *Barnabas*, and will have it to be spoken of the People (though I know none that do so, how much Stress soever they lay on the Etymology of it) they may see their Error, if they will consider the whole Context; where *Paul* and *Barnabas* are spoken of in every Verse, from 21, to 28. or if they will consider the Text, it self; where the same Persons that commended them to the Lord, which 'tis certain, were *Paul* and *Barnabas*, are said to ordain them Elders in every Church, Praying with Fasting; or if they will consider the Word *them*, which signifies the People, *they commended them*, i. e. the Members of every Church to the Lord, and the same Persons ordained *them*, or ordained for them Elders in every Church. The Apostles are spoken of as being Active, and the People as being Passive in the Case. And how were the Apostles Active? not in taking the Votes of the People. I think no Instance can be brought of any Greek Authors that ever used the Word so, in such a kind of Construction as this, in this Text. Mr. *Lauder* in a Book printed at *Edinburgh*, 1707. entitled, *The ancient Bishops considered, with respect to the Extent of their Juris-*

jurisdiction, and Nature of their Power, p. 231. hath given us two Instances, where the *Thesmothetæ* in *Athens*, and *Tribunes* at *Rome*, are said to make, or appoint, or choose *Generals*, because they, by their Interest, procured the People to vote for them, or presided when they did; as if the high Sheriffs among us should be said to choose *Parliament Men* in the Countries, *Jul. Pollux. l. 8. c. 6.* and *Appian de Bell. civil. l. 1.* But these great Men are not said *χειροτονεῖν*, to choose or appoint for the People, as the Apostles are said to do here. How then were the Apostles Active in the Case? they ordained Elders for them. The Word may be taken in this Sense, and oft is so used in *Greek Authors*, for to make, choose, constitute, appoint, or ordain; even when there is but one that does it. The Reader may see many Instances in *Wotton* beforementioned, in *Hammond* and *Pool's Synopsis*, on *Acts 14. 23.* Yea, he need go no further than his *Greek Testament*, where *Acts 10. 41.* God is said to have chosen, or appointed the Apostles. So here the Apostles chose or ordained Elders in every Church, as *Titus* was to do in every City, *Tit. 1. 6.* How else should the Apostles make or appoint Elders, but by choosing or ordaining them? I take the latter to be meant, for whosoever chose them, they must be ordained. And the Word *χειροτονέω* does in the *Greek Fathers*, who, above all other Men, must be supposed to have understood the Meaning of it, signify to ordain, by laying on of Hands; so it does in the *Greek Councils*. Of this, see *Grotius de Imper. Sum. Potest. c. 10. s. 2, 6.* who is not contradicted by *Blondel* in it; and *Bilson* of the perpetual Government of the Church, where very many Instances to prove it are brought, and refer'd to.

Thus

Thus I think the Apostles ordaining Elders is plain, in the Text ; but as to the Peoples choosing them, as there is nothing for it, so there is nothing against it. And as the People must be subject to, and maintain the Elders, the Apostles would be careful to ordain them such, as they would be most likely to love and reverence. And they must know from the People, whether the Persons, that were to be ordained, were qualified according to those divine Canons, which were afterwards written,

1 Tim. 3. 1 Tim. 3. and Tit. 1. Whether a Man was
 2, to 7. *Blameless, the Husband of one Wife, vigilant, sober, of good Behaviour, given to Hospitality,—not given to Wine, no Striker, not greedy of filthy Lucre, but patient ; not a Brawler, not covetous, one that ruleth well his own House, having his Children in Subjection with all Gravity.* Such Things the People could give an Account of, and whether a Man had a good Report of them that are without. But the Ordainers would be best able, and fittest to try a Man's Knowledge, and whether he was apt to teach. Thus the Apostles, who were the Ordainers, and the People, lovingly agreed. Probably they would tell the People that they must soon leave them, and some of themselves must be ordained for Bishops or Elders for them, to do the Works which they had done, viz. to hold Assemblies, read the Scriptures, teach, minister Sacraments, and rule ; and that they intended to ordain so many, and such and such Persons by Name. And when the People reported well of them, and approved them as fit Persons, they ordained them, by stretching out their Hands to lay them on their Heads, on a Day of Fasting and Prayer. If the Apostles had said to the People, as in the Case of Deacons, *Look ye out among you so many Men,*

Men, whom we may ordain Elders; this would have proved, that in a rightly constituted Church the People were to choose the Persons, that were to be ordained Elders; but it would not prove that they were Elders, till they were ordained by those who were Elders before them.

And we have no Proof of such a Church's choosing Elders alone, but if they might in proper speaking be said to choose, it was in concurrence with, and under the Guidance of ordained Elders. But they may not choose for any but themselves. What has one Church to do to choose Ministers for another? to impose them on it? or to choose any Ministers but their own? But such Congregations as Christ hath not appointed, such as cast off an ordain'd Ministry, can have no Power from Christ, either to have, or to choose Ministers. But if such will also send out Laymen to break Churches, and make a Party against the Ministers, let them call them gifted Brethren, or what they will, they do amiss in it.

But if we grant all that is desired on *Acts* 14. 23. that the Apostles chose them Elders by their own Votes, these Things will follow, as to present Practice.

1. A Church must be rightly constituted, as the Apostolical Churches were; not gathered out of several Churches by Laymen.

2. There must be ordained Elders present, two at least to preside in the Action.

3. Some Persons must be nominated for the People to vote for, or against. And who should name them but the Elders? or they with the People, or some of them?

4. The Elders must judge, and declare who have most Votes.

5. The

5. The Elders must ordain those that are chosen, as they did ordain the Deacons, when the Disciples had chosen them; and *Paul*, and *Barnabas*, when the Holy Ghost had chosen them.

But as Patronages have no Gound in Scripture, but came in long after, and have been, and will be an Occasion of much Sin, both in Clergy, and Laity, in their buying and selling Livings; and strict Laws, and Oaths against Simony have not been a sufficient Remedy: How much better would it be that Ordainers, with the Consent of a Congregation, should settle Ministers?

Sect V.

If we consider the Principles, which I think I have shewed to be Erroneous, 'tis plain they are levelled against an ordained Ministry, to take that away Root and Branch, that there should be no more any such in the World; but the Churches should be pulled in Pieces to make new ones, by Laymen, with Lay Ministers, such as have scarcely been known in any former Ages, till of late Years. And if Mr. *Robert Brown* was the Author of this Way, he was too like *Korah*, and his Followers, to *Korah's* Company, in many Things; for they did not intend that there should be no religious Worship, no Incense, no Sacrifices; but the Controversy was, Who should be Priests, to offer them? They sought the Priesthood, they would not have *Aaron*, and his Sons to be Priests, who had been appointed by God, and consecrated or ordained by *Moses*, nor have the Priesthood be continued in that Family by a successive Consecration; but those should do the Work of Priests, whom the People pleased to make so, though they had no Consecration according to the Rule laid down in the Law of God.

Num. 16.
10.

1. Though

1. Though they had not the formal Election of the People, yet they had the People on their side, who knew their Design to take the Priesthood, and approved it, and encouraged them. And this was all they had to trust to. They could not pretend to any Call from God, as *Aaron*, and his Sons might, and did; but they had the People on their side. They had taught and persuaded them to be against *Aaron*, and his Sons, and against *Moses*, for their sakes. And *Korah* gathered all the Congregation against them, so that if the Glory of the Lord had not appeared to all the Congregation, to awe them, the true Priests had been deposed, or at least, had had little to do as Priests; and *Korah*, and his Companions, had done all the Work of Priests, for almost all the People, and had had the Profits of it. Num. 16. 19.

2. Though they were not consecrated, nor could expect any such Thing from *Moses*, or *Aaron*, according to the Rules in the Law; they cared not. Their Judgment was, that the People gave the *Essence of the Call*, and Ordination was at most but an *Adjunct*, and for the Time to come might be laid aside. And so confident were they of their own Way, that *Korah*, and 250 more, without any pretence of being consecrated to do the Work of Priests, stood with their Censers at the Door of the Tabernacle to offer Incense, in Opposition to *Aaron*; as if they had been as good Priests as he. And if Boldness and Confidence would have carried it, these had been the Men. ver. 18.

3. And this they did, on pretence that all the Congregation were *Holy*, every one of them, and the Lord was among them; as holy as *Aaron* for all his Consecration, and as fit to be Priests as he. When they had seduced them to be Enemies to ver. 3.

consecrated Priests; and to fall in with them and their Way, and to be Rebels against God and Man, all of a sudden they are as Holy as need to be. But as much as they boasted of them now, when they seem'd to have them on their side; they would have been as forward to condemn many of them, as unholy and prophane, when they had found them to cleave steadfastly to *Moses*, and *Aaron*.

4. But this their Way tended to break all that excellent Order, which the Lord had settled in the Church of *Israel*; and to bring in Divisions, and all Confusion. How many Hundreds, yea Thousands of Men, might have pretended to be Priests, as well as *Korah*, and his 250 Companions? Those that had fancied this or that Priest, might have joined together in a Society or Club, without any Regard to Tribes or Families; for what Order could such People settle, yea, or tolerate long? But who should have the Tabernacle? or should there be none? no Ark, no Tables, or Books of the Law, but every one have done that *which was right in his own Eyes*? Such Priests as *Korah* never meant to teach the People the Law of God; that must be abolished, or it would condemn them. But something they must teach them to keep them to their Party, any Thing rather than the Truths, and Law of God.

Num. 16. But how was the Incense of these new Priests
31, 32, 33, accepted of God? they were stricken dead by
35, 49. Fire, and others of their Party buried alive; others, to the Number of 14700, fell down dead by a Plague, as Grass when it is mowed. Thus by these, and other Miracles, their Attempts were quashed at first, and the People brought off from their Party. And the People
may

may be guilty of the like Sins, and not suffer such Punishments here; yet these may teach that the Judgment to come is to be dreaded by such.

I write these Things, not to condemn any, that have not such evil Principles and Practices; but to convince the Guilty, and to preserve others that might be drawn away. For this Purpose the best Arguments are to be used, and perhaps, there are none more effectual than those which may be drawn from *Num. 16*. When God first settled an ordained Ministry in his Church, he soon testified his Displeasure against the Enemies of it, and those that were drawn in by them to be so, to warn all his People, in all Ages, not to sin after their Example, *Deut. 33. 11*.

C A H P. IV.

WHAT I have said already, hath been a Sect. I. Plea for an ordain'd Ministry; for the Principles, which I have endeavour'd to disprove, are wholly against it, so that if they stand, that must fall. And if they be not weighed, and found light, all that can be said for it will, with some, be thought nothing.

But I shall now endeavour to make some further Apology for the Ministry; and to this End, consider, how God settled a Priesthood, which was to continue till Christ; and how Christ appointed a Ministry, which is to continue to the End of the World.

1. The *Israelites* did not, by a voluntary entering into a Covenant with one another, make themselves a Church: God made a Covenant with them all, and the Ten Commandments were the *Words of the Covenant*, *Exod. 34. 28*.

And they oft promised to obey God in all that he commanded, *Exod.* 19. 8. and 24. 3, 7. But still they might have been as many Churches as Tribes; or every Master of a Family might have offered Sacrifice, as they had formerly done, if God had so pleased; but he appointed a Tabernacle to be made, where Sacrifice and Incense should be offered for them all; and Priests to be consecrated, who should offer them. Thus they were made a Church, and one Church. But the People had nothing to do in the Case, but to obey. All was done by *Moses*, by the Appointment of God; and the People did not choose the Priests, nor the Tribe or Family that they should be of, nor was their Consent ask'd to the Choice that was made. They are said to set a King over themselves, *Deut.* 17. 14, 15. *1 Chron.* 11. 3. and 12. 38. but God set Priests over them; and they never made themselves any, till *Jeroboam*, the Son of *Nebat*, made them *Priests of the lowest of the People, which were not of the Sons of Levi*, *1 Kings* 12. 31. God had appointed the Priests to be of one Tribe, and Family, that every Father might teach his Sons the Work, and Duty they were to be consecrated to; but the revolted *Israelites* did not care whether their Priests had any Education or no, any would serve their Turns.

But God appointed not only the Priests, but the *Levites*, who were an inferior Order, to serve the Priests. And as a whole Tribe would thus be taken off from serving in War, and bearing other publick Burdens, with the rest of the Tribes; the Rulers of the Congregation laid their Hands upon them for once, to resign them to the Service of God, and his Priests; and to quit their own Claim to their Services. But thus

thus in a sort implicitly they may seem to have given consent to the Priesthood, and all Things which the Lord had settled among them.

As for the Covenants which they made long after, in several Ages, they did not make them a Church; for they were so before any of them were made; but they were brought to enter into them by their good Governors, such as *Jehoiada* the Priest, *Josiah*, *Nehemiah*, &c. to engage them to reform what was amiss, and to observe the Law of God.

2. When Christ would settle a Ministry, not so properly in his Church, as in the World, to gather a Church out of it; he began it in his Apostles, from whom the Christian Ministry should be propagated, in all Ages, as the Priesthood in *Israel* was from *Aaron*, and his Sons. But these were no more chosen by the People, than *Aaron* and his Sons had been. But after Christ had spent the Night in Prayer, in the Morning he calleth unto him, him whom he himself would, *ὡς ἠθέληεν αὐτὸς*, and they came unto him, and he ordained Twelve. — Compare *Luke* 6. 12, 13. with *Mark* 3. 13, 14. Christ himself chose and ordained them, and the People had no Hand in it. And thus that the Christian Ministry might be educated, and fit for their Work, it was begun in a kind of School of Prophets; *Samuel*, and *Elijah*, and *Elisba* had Sons of the Prophets under them, so had many others; therefore *Amos* says, *I Amos 7. was no Prophet's Son*. And they seem to have 14. had such Schools even in the Captivity, *Ezra* 8. 17, 18. and after it, *Mal.* 2. 12. Now these Schools surely were intended chiefly for the educating Priests, and *Levites*, that besides the Instructions which they had from their Fathers, they might be more abundantly fitted for their Work.

Work. Now the Apostles were *the Sons* or Scholars of the great Prophet, that was like unto Moses, but much greater than Moses, and taught by him for about three Years and an half, publickly, and privately. Just before his Death he gave them Authority to administer the Lord's Supper, when he said, *Do this in Remembrance of me*, and after his Resurrection to *disciple all Nations, to baptize them, and teach them*; and promised *to be with them*, and those that succeeded them, *to the End of the World*. But how should any be admitted to the same Office of Ministry, which they had, and so do the Work of it, in all following Ages, but by being ordained by them, or from them? At least, what way so likely as this? as the Priests in Israel were made so by a successive Consecration. After the pouring out of the Spirit; they converted, and baptized many, and were the first Elders, Bishops, Pastors, Teachers, Rulers, in the first Church of Jerusalem; but never chosen by the People, it was their Duty to submit to them, as set over them by Christ. And the Apostles taught them, ministred Sacraments, and ruled them, not by any Authority they had from the People, or their Choice; but by the Authority they had from Christ, to whom all Christians are many Ways, and by their very Baptism, and Profession, bound to be subject in all Things.

But it was foretold that there should be two Orders of Ministry in the Gospel Church, which should for a long Time consist chiefly, and only of Gentiles. *I will also take of them*, i. e. of the Gentiles, *for Priests, and for Levites*, saith the Lord. Isa. 66. 21. But both were to begin in the Church of Jerusalem. The Apostles, like the Priests in Israel, were chosen and ordained by Christ; but the

the Deacons, who were to serve them, as the *Levites* did the Priests, were chosen by the People. The higher Order of Ministry were then in Time, and are always in Order of Nature, before Churches; but the lower Order are after Churches, and chosen by them, as not being essential to them, but for their better being; *non ad esse, sed ad melius esse*. And as the Apostles, the first Elders, were not chosen by any Church; so we have already seen, that there is no clear Proof that any one Elder was ever chosen by the People, in any Church, in the Apostles Times; but they were made Elders in a successive Way, being ordained by such as were Elders before them.

This will appear, if we consider how a Ministry was settled among the *Gentiles*, particularly in the *Roman Empire*, where it was to continue, as it does, to this Day; when in many remote Parts, among the barbarous Nations, as well as among the *Jews*, the Gospel and Ministry seem soon to have come to an End. Sect. II.

Paul, and *Barnabas* were not chosen by any People, but by God; but they were ordained also by the Command of God. *And they fasted, and prayed, and laid their Hands on them.* Before this they were Prophets, and Teachers; but now they were Elders, and could do all the Works of Elders, and so could ordain others. But they were also Apostles, added to those that remained of them; for *James*, the Brother of *John*, was dead, and they were substituted in his Room. So they were equal in Dignity, Power, and Privileges, to those that were the first Elders. *Paul* shews that he had seen Christ after his Resurrection, and so was a Witness of it; that he had been taught immediately by him, as well as they; he was not

*Acts 13.
2, 3.*

*1 Cor. 9. 1.
Gal. 1. 11,
12.
Gal. 1. 1.*

of

of Men, as false Teachers, that are not sent of God ; nor by Man only, as ordinary Elders, that have not an immediate Call from God : But Christ spake to him, and the Holy Ghost said, *Separate him to me* ; which was done accordingly in his Ordination. And he had not a Thought of denying this, but seems to speak of it, *Rom. 1. 1.* The Holy Ghost had said *ἀπορίσαστε*, *Acts 13. 2.* *Separate him*, and *Rom. 1. 1.* he says, he had been *ἀπορίσμενος*, *separated to the Gospel of God.* So that his plain Meaning, *Gal. 1. 1.* is, that though he had been ordained by Men as an Elder, yet that was not all, it was by the special Commandment of God, and he had an immediate Call by Jesus Christ, and God the Father, as much as any of the Apostles. When God

Hos. 6. 6. says, he desired not Sacrifice, and Christ bad labouring People not to labour for the Meat which
John 6. 27. perishes, we must understand, not only, or chiefly.

1 Tim. 2. 14. ly. So when the Apostle says, Adam was not deceived, he means not first deceived, so as to tempt Eve to Sin ; but the Woman being deceived, was in the Transgression, i. e. first in it, so as to draw Adam to sin. Servants are to do

Eph. 6. 7. Service as to the Lord, and not to Men, i. e. not to
Col. 3. 23. Men only, or chiefly. If we thus interpret *Gal. 1. 1.* the Sense is plain and easy ; but else we shall make him contradict *Luke*, in what he says, *Acts 13. 2, 3.* which we are sure he does not. The Apostles were Prophets, and Teachers, so were Paul and Barnabas before this Time ; but the Apostles were also Elders, having Power to minister Sacraments, and ordain ; but so were not they till now.

The Prophets in Israel had Power to teach, so had the Priests ; but the Prophets had extraordinary Gifts to fit them for the Work of teaching, and it was their whole Work ; but they

they might not offer Sacrifices as the Priests: But some, as *Jeremiah*, and *Ezekiel*, were both Prophets, and Priests.

Paul, and *Barnabas* being now compleat Apostles, not only Prophets, but Elders, went, as all the other Apostles are thought to have done about this Time, to do the Work of Evangelists, *i. e.* to preach the Gospel from Place to Place, both to *Jews* and *Gentiles*; and they converted, and baptized many, and formed Churches, or Congregations in many Places. In these Churches they were the first Pastors, or Elders, or Bishops; and read the Scriptures, or caused them to be read publicly in the Congregation, preached, administered the Lord's-Supper, and governed the People as their Pastors. But because they could not stay long with them, *they ordained them Elders in every Church*, who should do the like Works, when they were gone, *Acts 14. 23.*

When *Paul* had *Silas* for his Assistant, he *Acts 16. 3.* would also have *Timothy* to go forth with him. But *Timothy* was not chosen by any Church, it was *Paul* that chose him, *Silas*, no doubt, approving the Choice. But he was well reported of by the Brethren that were at *Lystra*, and *Iconium*. And now probably he was ordained with the laying on *1 Tim. 4.* of the Hands of the Presbytery, at *Lystra*, if that *14.* was his Town. But *Paul* had the chief Hand in ordaining him, as being President of the Presbytery, on which Account he saith, *Stir up the 2 Tim. 1.* Gift of God, which is in thee, by the putting on of *6.* my Hands. For though *Silas*, and the Elders of the Church of *Lystra*, the whole Presbytery there, laid on their Hands as well as *Paul*, and any one of them might have admonished him as *Paul* does, to do the Work of his Office, which was given thee by the putting on of my Hands; much
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more might *Paul* say so, who was in many Respects the chief in the Action. And possibly by Means of him some extraordinary Gifts might be given with the Office. But that *Timothy* was ordained now, some Years before there was any Church at *Ephesus*, and so not for that, as the Postscript of 2 *Tim.* says, we may gather by the Account we have of his Travails with *Paul*, through *Natolia*, to *Troas*, to *Philippi*, *Thessalonica*, *Berea*, *Athens*, and *Corinth*. He was one that helped to found the Church of *Corinth*; Acts 16. and 17. *Christ*, saith *Paul*, was preached among you by us, 2 Cor. 1. by me, and *Silvanus*, and *Timotheus*. And long 19. before that, the Apostle calls him our Brother, 2 Theff. 3. and Minister of God, and our Fellow-Labourer in the Gospel of *Christ*. And no other Time and Place can, with any shew of Probability, be assigned for his Ordination, but that he was ordained at *Lystra*, when he was well reported of by the Brethren there, and *Paul* would have him to go forth with him. However, there is not the least Proof that he was ever chosen by any People; but it is clear, that he was chosen by *Paul*, and ordained by a Presbytery.

Timothy was to educate Men for the Ministry, as he had been taught and ordain'd; and so the Ministry was to be propagated in a successive 2 Tim. 2. Way. And the Things which thou hast heard of me, among many Witnesses, the same commit thou to faithful Men, who shall be able to teach others also. How should he commit the Truths of the Gospel, the *Credenda*, and *Agenda* of Religion, to such as were to be Teachers of others? Not by publick preaching only, for so he taught whole Congregations; but by educating some for the Ministry, as he had been educated under *Paul*, with other Sons of the Prophets; he had heard among many Witnesses, and by ordain-
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ing them: This is the Way to make them Teachers of others, and to commit those Things to them as a Trust, see 2 *Tim.* 1. 13, 14. But who shall choose them, or judge whether they be faithful Men? and able or fit to teach others? Hitherto we have seen nothing of the Peoples choosing, or judging in such Cases, nor do we find any Thing of it here; but *Timothy* and other Ordainers were to choose, and judge. But as *Timothy* had been well reported of by the Brethren, the like might he expect of these. *Shew me thy Faith by thy Works.*

Titus was to do the like Work in *Creet*, that *Timothy* did elsewhere, viz. to ordain Elders. For this Cause left I thee in *Creet*, that thou shouldst — ordain Elders in every City, as I had appointed thee. If any be blameless — for a Bishop must be blameless. — As *Paul* and *Barnabas* ordained Elders in every Church, so *Titus*, who possibly might be with them then (for he was soon after, *Gal.* 2. 1. with *Acts* 15. 2.) must ordain Elders or Bishops in every City. We need not think that he must ordain alone, neither *Paul*, nor *Barnabas*, nor any of the Apostle did so; and he had *Zenas* and *Apollos*, and 'tis likely other Elders, with him, ch. 3. 13. But he was to have the chief Care about it, and chief Hand in it, for the Time he was to stay there, ch. 3. 12. He was to ordain Elders in every City, where there were Christians, where there was a Church that had none, or none but such as were presently to leave them; as *Titus* himself and *Zenas* and *Apollos* were. But it seems he was to ordain some in every City, where there were any that were blameless, — and so qualified to be Elders as he prescribes, though there were scarce any more Christians to meet together than those Elders, and their Families. So that they were

Tit. 1. 5,
6, 7.

Ep. ad
Cor. ch.
42.

to be, as *Clemens Rom.* speaks, *Bishops for those that should afterwards believe.* He thinks it no Absurdity to speak of Bishops being before Churches; but speaks of the Apostles, and their Assistants, ordaining such. And if they were Persons of such Holiness, and Abilities, as the Apostle describes, many would be converted by God's Blessing upon their Labours; and there would, after a while, be large Churches, as hath often come to pass. However, Laymen are not spoken to to choose, or to make Ministers; but *Timothy* and *Titus*, who were Ministers, are to do it; and all the Directions about that great Work are given to them, and never to any Laymen.

On this Occasion we may observe, that the Canons or Rules, to shew how Elders or Bishops must be qualified, are given in these Epistles, written to Elders, to shew what Persons they should ordain; not to Churches to shew what Persons they should choose; probably because no such Duty is incumbent on them. If it be said, such Rules are given about Deacons too, and yet it is plain, and owned by all, that they are to be chosen by the People; the Reason may be, because Elders must have the chief Hand in making Deacons too. They must put the People on choosing them, teach them how they must be qualified, judge whether they be so, then ordain them, and when they have ordained, employ them, *Acts 6.* But if Laymen were to have the chief Hand, yea, all the Power in making Elders by their choosing them, and Ordination was but an Adjunct; how strange would it be that Laymen should not be taught how to use their great Power, but Elders be so diligently taught how the Ordained must be qualified, that they might take Care to ordain only fit Persons? Having

Having seen, by many Instances, how Elders were made among the *Gentiles*; we may conclude, that those in the *Jewish* Churches were made in the same Manner; in particular, that the Elders in the Church of *Jerusalem* were ordained by the Apostles, to be Pastors of that Church, when they were gone to preach in other Parts of the World.

The Manner of Ordaining was by laying Sect. III.
on of Hands, of this we have already had divers Instances. So the first Deacons were ordained. So *Paul*, and *Barnabas* were ordained, and so they ordained for the People Elders in every Church. So *Timothy* was ordained, by laying on of the Hands of a Presbytery.

I shall mention two Instances more.

1 *Tim.* 5. 22. *Lay Hands suddenly on no Man, neither be Partaker of other Mens Sins*, i. e. Be not hasty in ordaining any, till it be clear that he is duly qualified; and if other Elders be for ordaining an unworthy Person, they sin, but do not thou join with them in their Sin, nor bring on thy self the Guilt of the Sins of the Ordained; and *ver.* 24. *Some Mens Sins are open before Hand*—— So that if due Time be taken, and enquiry be made, they may be known to be unfit for the Ministry; and *the good Works of others may be known*, *ver.* 25. It appears, by the whole Scope of the Place, that *laying on of Hands* of Elders, such as *Timothy*, and others that are spoken of were, is put for Ordination, as being a chief Part of it; one would think Essential to it by the Will of Christ, the outward and visible Sign, by which it is distinguish'd from all other Ordinances: For Fasting and Prayer may and must be used on many other Occasions.

Heb. 6. 2. *The laying on of Hands* is put for Ordination, and that for the Ministry, by a *Metalepsis*;

talespis; and it is spoken of, as one of the Fundamental Doctrines of the Christian Religion, joined with *Repentance, Faith, Baptism, the Resurrection, and Judgment*. Now Fundamentals are the same in all Ages, to the End of the World, and should be known by all Christians. And seeing Christ hath appointed a Ministry in his Church, to whom all his People must submit in the due Execution of their Office; and *he that hears them, hears Christ, and he that despiseth them, despiseth Christ*: This must needs be one of the chief Things in Religion, which all Christians should know. As the *Israelites* knew that God appointed *Priests and Levites* in *Israel*: So Christians should know that Christ hath appointed *Bishops, and Deacons* in his Church: Yea, they should be in every Congregation, and be publicly ordained there, by laying on of Hands; so that *the laying on of Hands*, in making Ministers, might be known to all Christians, even the weakest in Knowledge, and even to Children, when any Thing advanced in Age.

The laying on of Hands, after Baptism, which, at last, occasioned the Popish Sacrament of Confirmation, and the laying on of Hands for reconciling of Penitents, were not known in the Apostles Time; but were Innovations, and Inventions of Men, in the following Ages.

We have now had many Proofs, that Elders were ordained in a successive Way, by laying on of the Hands of Presbyteries; but we have seen nothing to prove Laymens choosing Elders, at least, not of their doing it alone, much less their making Elders, doing all in the Case. But we have something against this to reprove, and condemn it.

2 Tim. 4. 3. *The Time will come, when they will not endure sound Doctrine, but after their own Lusts shall they heap to themselves Teachers, having itching Ears. The Principle here described is bad, they will not endure sound Doctrine, such as Timothy taught; so ver. 4. but having itching Ears, would hanker after Novelties, such Doctrine as would not disturb or disquiet them, though walking after their Lusts; ever learning, and never able to come to the Knowledge of the Truth, to be settled in it. The Way they would take is bad, to get new Teachers, many of them, to encourage any that started up with new Opinions, to make them, and heap them up to themselves; though they were not ordained as Teachers should be, they would choose them, and flock to them, and it may be ordain them, after their own Way.*

Jude 11. *They perished in the Gainsaying of Core, or Korah. But seeing Korah opposed Aaron, and his Sons, who were consecrated Priests, what could the following of his Gainsaying be, but the opposing an ordained Ministry, in the Time of the Gospel? But surely they would not be without any Sort of Ministers, but whilst they opposed those that were rightly ordained, they would stand by those that were made by themselves. But this was a Sin by which they lost their Souls, they perished by this Gainsaying.*

If we look to the following Ages of the Church, it's clear, by *Cyprian*, to name no more, that a Bishop, or chief Pastor of a Congregation was not made by the Lay People; but ordained by the neighbouring Bishops, with the Approbation of the People, or at most, their Votes. But the having the Name Bishop appropriated to him, and his being chosen by the People, if he was so, were new Things, and the

Ep. 68.
Edit. Pa-
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the first Steps to Prelacy. So was his being ordained by neighbouring Bishops, except in Case of Necessity, as when there was no Presbytery in the Church. In the Church of *Alexandria*, when the Bishop was dead, the Elders for above 200 Years set one of their Number in the Chair. But their taking Place by Seniority of Ordination, if any Thing fit for the Chair, or which is all one, for the Pulpit (for the Bishop preach'd in his Chair) seems to have been the most antient Custom.

However, in all Ages there hath been a successive Ordination of Elders, by laying on of the Hands of a Prelate, and other Elders with him, which hath been a kind of *Presbytery*. And though the Ministry hath thus come down in Part, through Popish Times and Hands; so hath Baptism, and the Lord's-Supper, and the Lord's-Day, and the holding of Assemblies in it, for Worship. So have the Scriptures, the Old Testament hath been kept Pure, and conveyed down by *Jews*, the utter Enemies of Christ; and both Old, and New, by *Greeks*, and *Papists*. And yet we have Cause to be thankful for these Things. It is not our Sin, nor Fault, that Ordinations in former Times have not been regular; we must make the best of that which is. In *Israel* oft bad Men were true Priests, as *Hophni*, and *Phinehas*, the Sons of *Eli*, yea, *Annas*, and *Caiaphas*. And there had been sometimes a Succession of such. And *Judas Iscariot*, though far from being a good Man, was a true Apostle; and 'tis like saved others, Soul and Body, by Preaching, and Miracles. And though Christ knew that he was a Devil, and what he would do, yet he made him an Apostle; surely to teach his People to expect, that sometimes there would be

be bad Men in the highest Places in the Church; and yet that divine Ordinances would be validly administered by them. And though the Pope, to whom the Ordainers in *England*, and other Places were subject for many Ages, be that *Man of Sin*, and *lawless one*, ^{2 Thess. 2. 3, 4.} yet 'tis also true that he *sits in the Temple of God*, shewing himself that he is God, i. e. he would for a long Time bear such sway in the visible Church, as if he alone was Lord of it; and yet it would still be *the Temple of God*, the Church of Christ; and the Ordinances ministered in it, though sadly corrupted, yet for the Substance of them, his Ordinances. And though the Apostasy of the Church would be so sad and general, yet he would have a People in all Ages, that should not perish, but be saved. And it may seem by those Words, *Come out of her, my People*, that he hath, and will have a People in that Apostate Church, till the last Destruction of it. So he hath had in all Ages, a small, but sufficient Number of faithful Ministers, *two Witnesses Prophecyng in Sackcloth.*

But it is needful to answer some Objections, ^{Rev. 19. 4.} or rectify some Mistakes, which hinder many from discerning the Truth. ^{Se. 4. IV.}

Obj. 1. We read of no Ordinations in Scripture made by *ordinary Officers*, such as Elders, but by *extraordinary Officers*, such as Apostles, and Evangelists.

Ans. If we do not, yet who may we suppose should succeed the Apostles, and Evangelists in this Work of Ordaining? should not Elders, rather than Laymen? will not they generally be fittest for it? and may not they best lay Claim to it; who succeed the Apostles in their other Works of Preaching, Praying, ministering Sacraments, Ruling?

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But it is not clear, that only Apostles, and Evangelists ordained. *Paul* and *Silas* would ordain *Timothy*, in some Church; and so the Presbytery, that laid Hands on him, were the Elders of some Church, of which *Paul*, and *Silas* were for the Time chief. But as those Elders then ordained with them, so when they were gone, they might, and in Time must do it without them; that there might be a Succession of Elders, and the Church not fail for want of them.

And how were the Evangelists extraordinary? their Name shews their Work, they preach'd the Gospel to Infidels, baptized, held Assemblies, and ordained Elders for the Churches. The Apostles were the first and chief Evangelists, and had others to assist them. But others have done these Works in many Ages since, and may do, and will do still more and more, in due Time.

And how were the Apostles extraordinary? They were Elders, as themselves say, 1 *Pet.* 5. 1. 2 *John* 1. and 3 *John* 1. and Pastors in the first Church, the first Elders, the first Pastors. They preached, they prayed, they ministred Sacraments, they ruled, and ordained. These were their Works, but other Elders did these as well as they, and did them after them, and must do them as long as the World stands. As there must be preaching, and baptizing, for continuing, and enlarging the Church, teaching, ministring the Lord's-Supper, and ruling for edifying it; so there must be Ordination, for continuing the Ministry. And Christ promised to be with his Apostles *always, even to the End of the World*, in that gracious Promise, comprehending all their Successors, walking in their Spirit, as one Body with them. And as *Aaron* and his Sons were the first Priests in *Israel*, and all others were consecrated by them, or from

from them; so the Apostles were the first Elders or Bishops in the Christian Church, and all others to be ordain'd by them, or from them.

But the Apostles were extraordinary in their Privileges, of their being chosen, and taught, and sent immediately by Christ, Eye Witnesses of his Resurrection, and in their Gifts of Tongues, Prophecy, Miracles, Inspiration, &c.

These were personal, and to die with them; but the Power of ordaining was not, no more than that of preaching, and administering Sacraments. And the present Ministers may justly glory, that whatsoever Hands the Ministry hath come through to them, yet they have the Apostles at the Head of the Line. Had we nothing to justify our Doctrine or Practice by, but some later Fathers, or a *Cyprian*, *Origen*, *Tertullian*, *Clemens*, *Ireneus*, or, perhaps, a forged *Ignatius*, we might by such fallible, and oft mistaken Guides, be led into Error; but we have the Doctrine, and Practice of the Apostles, recorded in Scripture, to be a Rule to us; and if we follow that, we are safe.

But how perversly do they argue, that magnify the Apostles, to lessen and disparage all their Successors in Office, to make them nothing at all? Surely King *Uzziah* did so, he could not but know how *Korah*, and 250 Princes were punished by God, for presuming to offer Incense; but he might think that *Aaron* indeed was an extraordinary Priest, God spake to him, and he did Miracles, and with *Moses* brought *Israel* out of *Egypt*, and he and his Sons were consecrated by *Moses*, by the special Command of God; but what were these Priests in his Time, but that he, or his Princes might offer Incense as well as they? But though *Aaron* was more than a Priest, his Successors were not

therefore less than Priests, nor Laymen as much Priests as they. And this *Uzziah* learnt to his Cost. So though the Apostles were more than Elders, in respect of their extraordinary Gifts, and Privileges; yet the Office of Elders is the same in them, and all that succeed them.

Obj. 2. The laying on of Hands was for giving the Holy Ghost, and so it is not to be used now, when no such Gifts are given.

Ans. It was used as an outward Sign in Ordination, when the Holy Ghost was not given by it, as in *Acts 6*. The Persons ordained Deacons were full of the Holy Ghost before they were chosen, *ver. 3, 5*. but they were set apart to their Office by the laying on of Hands. *Paul* and *Barnabas* were full of the Holy Ghost, *Acts 9. 17.* and *11. 24.* long before Hands were laid on them, at *Antioch, Acts 13. 3.* but the Holy Ghost said, *ver. 2. Separate, or set them apart to me, for the Work whereunto I have called them;* and they knew how, or at least, were taught by the Holy Ghost to do it by laying on of Hands, on a Day of Fasting and Prayer. The Hands

1 Tim. 4.

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Acts 16. 3.

1 Tim. 5.

22.

Acts 8. 15,

16, 17.

of a Presbytery were laid on *Timothy*; but he had such Gifts before, that the Apostle would have him be a Minister, and his Assistant. *Timothy* must lay Hands suddenly on no Man, to ordain him; but if he could by laying on of Hands have given the Holy Ghost, to fit Men for the Ministry, he could not have done that too soon. Possibly sometimes the Holy Ghost was given, together with the Office of the Ministry; as when *Peter* and *John* laid their Hands on some of those in *Samaria*, whom *Philip* the Deacon had baptized. They must have Elders, and none could be fit for that Office of a long Time; unless by the extraordinary Gifts of the Holy Ghost.

Ghost. And God may, and oft does give an Encrease of Gifts, and Fitness for the Ministry to this Day, where Ordination is rightly performed, *Num.* 27. 18. with *Deut.* 34. 9.

This way of Ordaining, by laying on of the Hands of Elders, hath been continued and practised in the Church in all Ages, and is to this Day; and when other Rites were added to it, this was counted the chief, *vide La Rocque*, or *Laroque Conform.* of *Eccles. disc.* &c. c. 1. §. 8. And seeing it is not of Mens Inventions, in after Times, but of Divine Institution in the Apostles Times, *Acts* 13. 2, with 3. used by them, and plainly taught in Scripture; who may dare now to cast it out of the Church? And seeing the Rite of stretching out of the Hands of the People, to make Ministers by their choosing them, was never used by the People of God, in the Old, or New Testament, but was taken from Heathens; who may dare to bring it into Christ's Church? But those who have dared, like *Korah*, to endeavour the taking away of an ordained Ministry as their End; have dared to do both these as means to that End, *viz.* to cast out of the Church, as far as they could, the laying on of the Hands of Elders, and to bring in the stretching out of the Hands of the People.

Obj. 3. Others say, that Ruling Elders, who have not been ordained, may lay on Hands in ordaining Teachers, *1 Tim.* 5. 17.

Ans. Those that are truly Elders or Bishops in Christ's Church have been ordained, and may ordain; but if Laymen are falsely named Elders, this gives them no Power at all. And though others, besides *Brownists*, have expounded *1 Tim.* 5. 17. as speaking of Lay Elders, and given an Handle to the *Brownists*; that

that Text does not speak of any such. It is not said, *Let the Elders that rule well, be counted worthy of double Honour, especially they who are ordained*; that might have intimated that some Elders, and in particular ruling Elders, were not ordained: But here is nothing about some Elders being ordain'd, more than others; but we learn from other Scriptures that all Elders were ordain'd. But 'tis added, *Especially they who labour in the Word and Doctrine*, by which it appears, that Elders had different Works to do, some preached publicly, others that did not, yet might be *καλῶς, προσῳτες*, and do the more private Works of their Office well, and deserve great Honour, by instructing, admonishing, reproving, comforting, making Peace, &c. If I should say, the Priests in Israel, that offered Incense and Sacrifices well, deserved Honour, especially those that taught diligently in the Synagogues; and any would thence infer that some Priests were consecrated, and some were not, they would greatly pervert my Words, putting an absurd Sense upon them.

Obj. 4 There is no visible Church but a Congregation, no Catholick visible Church in which Ministers are set. They are sensible that the Church and Ministry must stand or fall together, and that they who take away the Ministry, would take away the Church. But,

Ans. What Congregations are visible Churches? all whose Ministers and Members profess the Faith of Christ? if so, the Congregations of Papists, Greeks, Lutherans, Episcopal, Presbyterians, Independents, &c. as well as those made by Laymen, will be visible Churches. However, instead of one visible Church, and to take that away, they make many. And surely
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an ordained Ministry can't make those Congregations not to be so, that otherwise would be visible Churches.

But how is a Congregation visible? when they are met together twice a Week, it is visible to those that are present, and have their Sight; and yet 'tis so but in Part, for all the Members are seldom, if ever present at one Time. But how is it visible to the Blind, or to those that never come near it, to those that are 100 or 1000 Miles off? And how is it visible to any the greatest Part of the Week, or in Times of Persecution, when there is no Assembly? I suppose they will say 'tis visible always to the Eyes of the Mind. But then 'tis as true, that the Mind can as easily conceive of all Christians in the World, as professing the Faith of Christ, as it can of the Members of one Congregation, meeting sometimes together. It is as commonly known what Religion Men are of, as it is what Country or Place they belong to, what Quality they are of, or what Trades and Callings they follow. Now if all Christians be considered, or spoken of, as one Body Politick; one Kingdom of Subjects under Christ the King; there we have a Church visible.

But how is it proper to call those that never meet together, a Church or Congregation? So the Question is only about the Sense and Use of the Word Church. But I say, as before, how is it proper to call a Company of People, that are not met together, a Congregation or Assembly? But nothing is more common than such a Figurative, and if you will have it so, improper Use of Words. And they not only allow this, but earnestly contend that all true Christians are the invisible Church; Then why may not all that are Christians, in Name and Profession,

fession, be called the visible Church? If they say, all true Christians shall meet together, at the great Day with Christ, it is true, they shall do so, to their exceeding Joy; but they do not meet together at present, no more than all professed Christians do. But when one sort do,

Mat. 25. the other shall; and then, and not till then, shall
 31, 32, 33. Christ the great Shepherd *separate the Sheep from the Goats*, which till then had been together in that great Fold or Pasture, the visible Church.

Mat. 13. And then *he will send his Angels, and they shall gather out of his Kingdom all Things which offend, and them which do Iniquity, and shall cast them into a Furnace of Fire.* As in a Kingdom there oft are not only good and loving Subjects, but Enemies that soon prove Traitors and Rebels; so there are and will be in Christ's Kingdom, till the great Day. The Workers of Iniquity were in it, or else they could not be cast out of it; and they are to be in it till that Day; for that is the only Time for casting them out. The *Wheat and Tares must grow together until the Harvest, the End of the World.* And what can this *Kingdom of Christ* be, but the *visible Church of Christ*? The invisible Church has not one Worker of Iniquity in it, not one that is to be cast out

Mat. 3. 12. of it, and cast into the Furnace of Fire. And
 & 13. 47, what do those other Similitudes of Christ's *Floor*
 to 50. & *of Wheat, and Chaff; the Net that had good Fish and*
 22, 2. 10, *bad*, which are expounded to be *the Just or Righteous,*
 to 13. & *and the Wicked*; the Marriage Feast, at which
 25. 1, 2. were good Guests, and also bad, signified by
 John 15. *him that had not on a Wedding Garment; the wise*
 1, 2, 6. *and foolish Virgins; the fruitful and fruitless Branches*
 2 Tim. 2. *in Christ the Vine; the Vessels for Honour,*
 20. *and Dishonour* in a great House: What do all these Similitudes signify, but the visible Church, in which good and bad are mix'd together?

No particular Church is meant by them, but all that profess the true Religion are spoken of as one Body. And will any Christian dare to say this is all a meer Fiction? and there is no such Thing as an universal visible Church? And what is that *one Body*, into which all ^{1 Cor. 12.} Christians are baptized? not any particular ^{13.} Church, nor the invisible Church, consisting of the few that are chosen, but the visible Church, ^{Mat. 22.} which contains the many that are called. Into ^{14.} what Church was the Eunuch baptized, on his ^{Acts 8. 37.} professing to believe that *Jesus is the Christ, the* & ^{9. 18,} *Son of God?* or the Apostle *Paul?* he was a Stran- ^{19.} ger at *Damascus*, and never fixed there. Into what Church were those baptized that belonged to Countries where there were no Churches? or before there were any? They were *all baptized into one Body*, the visible Church. And so are all to this Day, even those that are baptized in particular Churches. They oft remove from a particular Church, sometimes a Thousand, or many thousand Miles, and their Relation to it ceaseth; but still they are Members of the Catholick Church visible, unless they apostatize from the true Religion.

And as to the Word *Church*, *Paul* saith, ^{1 Phil. 3. 6.} *I persecuted the Church of God.* And it is plain, he ^{Gal. 1. 13.} does not name, nor mean any particular ^{1 Cor. 15.} Church; nor does he speak of the invisible ^{9.} Church, as if he had known true Christians from meer Professors, and his spite had been only against the former sort; no, his Rage was ^{Acts 9. 1,} against the Name of *Jesus*, as being called *Christ*, ^{14. & 26.} and against all that professed Faith in him. It ^{9, 10, 11.} was the visible Church which he persecuted, and *many of the Saints*, or Members of it he compelled to blaspheme. We are taught to give ^{1 Cor. 10.} *none Offence, neither to Jews, nor Gentiles, nor* ^{32.}

to the Church of God, i. e. to Christians, or the visible Church, who are known to Men by their Profession ; not only the invisible Church, who are certainly known only to God, by the Sincerity of their Hearts.

The last Place I shall bring, is 1 Cor. 12. 28. *God hath set some in the Church, — Apostles, — Prophets, — Teachers, —* The Church, in which Ministers are set, is not the invisible Church ; that has no Ministers set in it, though the Members of it are first converted, and brought into it, and then edified and kept in it, by the Ministry and Ordinances, dispensed by them in the visible Church. But all true Christians, whether Ministers, or People, are equally Members of it ; but who those are is certainly known only to God. And some Ministers are ordained not to serve in any particular Church, as *Timothy*, and many others were not. The Postscript to 2 *Tim.* says, *he was ordained the first Bishop of the Church of the Ephesians* ; but he was ordained, as I have shewed, some Years before there was any Church at *Ephesus*. It has been provided by the Canons or Rules, that Ministers should be ordained to serve in some particular Cure, to prevent an idle, an indigent, and so a contemptible Ministry. But whatever Church Ministers are to serve, they are set in the visible Church, so that though a Minister may not intrude himself into the Place of another, for Intruders are Disturbers ; yet being lawfully called, and desired, he may do the Works of his Office in any Part of the visible Church, ministering the Word and Sacraments, assisting in ruling and ordaining. The denying a visible Church, and confining the Office of Ministers to their own Congregations, so that when they go out of them, they act as Laymen, is plainly

a Device for the taking away an ordained Ministry, and bringing in a new Sort of Ministry made by Laymen. But Ministers should be far from such Principles, and not act as if there were as many visible Churches as there are Congregations, and these no otherwise united to one another, than *England* is to *Spain*, or *Morocco*, or *Japan*, as being all in the same World. As all Christians are *baptized into one Body*, so Ministers are *set in the Church*, which is the same. And all the Members and Ministers should be concerned about, and seek to promote, at least pray for the Welfare of the Whole. The Eyes and Ears, Hands and Feet, and all other Members are Parts of the Body, necessary for the Welfare of the Whole. None ^{1 Cor. 12,} can say to another, *I have no Need of thee.* And ^{14, to 27.} *if one Member suffer, all the living Members suffer with it*; but a Wooden Leg feels nothing, if all the Members suffer. Hypocrites can easily bear with, and make Divisions in the Church, as the false Mother could be well contented that *Solomon* should cause the Child to be divided; but true Christians, and Ministers are all for Peace, and perhaps there are few better Evidences of Persons being Members of the invisible Church, Saints indeed, living Members of Christ's mystical Body, than their being concerned for the Welfare and Unity of the Whole. If causing Divisions in one Congregation be the Sin of Schism, as some say; surely it is much worse to cause them in many, and as much as they can in the whole Church of Christ. But as Ministers are related to particular Churches, and the Catholick or whole Church; so they have Authority, if they be fit for that Work, to go into any Part of the Unbelieving World, and preach the Gospel,

M 2

and

Sect. V.

and settle new Churches, as Mr. *Elliot*, and others did in *New England*.

But I must further answer some Objections that are made against the Being of a Catholick visible Church.

Obj. 1. If there be an universal visible Church, 'tis reasonable that there should be an universal visible Pastor, to govern it.

Ans. And if they could prove this, they would deserve great Thanks from the Pope, and Papists. But Christ was not of this Mind, for he did not appoint any such, and if he did not, none may, nor is it needful, useful, or reasonable there should be any. Yet Christ hath not left his Church without a visible Government, for he hath appointed Elders in every Congregation, to govern that Congregation; and so the whole visible Church hath a visible Government, in those that are the most visible Parts of it. For though there may be, and are many Christians that are of no particular Congregation, nor can be; and the visible Church, as a whole, consists of all profess'd Christians as the Parts, and so all the Parts taken together make the Whole: Yet Congregations are Parts of the visible Church, and the most eminent and conspicuous Parts, as Corporations in a Kingdom. And there are great Reasons why there should be no other visible Government in the visible Church, but only in the particular Congregations.

1.) Christ's Church was to be in the World, and in all the World, and so in the Dominions of the Kings and Potentates of this World; and yet not to lessen nor eclipse their Power, nor give them Cause of Jealousy that it would. And no Form of Government in the Church could answer this End, or do it so well, as that
by

by Elders in every Congregation. A Diocesan ruling over many hundred Congregations, much more a Metropolitan ruling over many Diocesans, a Patriarch ruling over many Metropolitans, and many Nations, much more a Pope ruling over all, would have been formidable to the Kings of the Earth; and Christ's Religion would have seem'd a politick Device of the Clergy to subdue the World to themselves. And the Case would not have been much different, if the visible Church had been to be ruled by classical, provincial, national, and ecumenical Synods; which hath been the unpracticable Device of some of late Years.

2.) Christ's Kingdom not being of this World, it was not fit or becoming that it should be like the Kingdoms of this World, in which there are Rulers, and Courts one above another. And there is no need there should, as there is in worldly Kingdoms; because Christ the King of it is Omniscient, and Omnipotent; so as no worldly Rulers are. His Law is an universal Rule, his Spirit an universal Agent, *Misisse vi-* Tertul.
cariam vim Spiritus Sancti, qui credentes agat, was de Præ-
once an Article of Faith; and he himself walk- script.
eth in the midst of the seven golden Candle- c. 13.
sticks, *i. e.* takes the Over-sight of all his Congregations on Earth, which he can as easily do for seven Millions, as if there were but seven. And this will be plain at the great Day, yea, and may be now, *Rev. 2. 23.* So that there is no Reason why there should be on Earth any Governor of the whole visible Church.

Obj. 2. If there be a Catholick Visible Church, then there are two Catholick Churches, the one Visible, the other Invisible.

Ans. I have proved, that there is a visible Catholick Church, let them grant that there is no

no other Catholick Church ; or else it will concern them to answer the Objection as much as me. And many, that hold with them in other Things, grant that there is both a visible and invisible Church ; and by Consequence think the Objection may be answered, and will tell them how.

Mat. 13.

41, 42, 43.

To me it seems evident, that when the Angels shall gather out of *Christ's Kingdom*, or Church, all Things that offend, and them which do Iniquity, it will appear that it had in all Ages contained in it bad People, Workers of Iniquity, till that Time when all such shall be cast into the *Furnace of Fire*, and the righteous shall shine as the Sun in the Kingdom of their Father. And thence it follows, that in all Ages, till then, there hath been, is, and will be a visible Church, containing both good and bad Christians. And as the Word *Church* is sometimes taken in so large a Sense, as to contain all the People of God, the whole Family in Heaven, and Earth ; and is divided into the *Church Triumphant*, and the *Church Militant* : So it is taken to signify all the People of

Eph. 3.

15.

Mar. 20.

16. & 22.

14

God on Earth, both the *Elect*, or true Christians ; and called, or profess'd Christians. Thus the Church is distinguished into *Triumphant*, and *Militant*, by the Places where the Members reside ; but the Church *Militant* is distinguish'd into the Church *Visible*, and *Invisible*, by the Qualities of those that are Members of it, which are fully known only to God. He that is a Jew, or a Christian outwardly, is known to Men ; but he that is a Christian inwardly, is known to God, and his Praise is not of Men but of God. But those that deny that there is any visible Church, but a Congregation, but earnestly assert an invisible Church, one would think should mean that all Christians are true Christians ; but 'tis certain, nothing can be further from their Minds than this,

this, who separate from all other Christians, and will not own their Congregations for Churches, nor admit them to the Sacrament, or their Children to Baptism; and therefore it is more likely that they count their gathered Churches to be the only visible Church, which Christ hath on Earth, or rather the only visible Churches: For they allow there may be, and are, many visible Churches, though not one visible Church. But I think it would be less absurd to grant that there are two Catholick Churches, than to deny that there is a visible Catholick Church, which the Scripture so plainly, and frequently teaches.

I have shewed, as I think, that Laymen have Sect. VI. not Power to make Churches, and rule them, and make Ministers; but that Christ hath appointed that the Ministry should be continued in all Ages, by a successive Ordination; and that all that the Laity of a Church have to do in the Case, is to choose Ministers for themselves, under the Presidency and Guidance of Elders, who may ordain them. Hence I think it will follow,

That it is a Fault and Sin to reject ordained Infer. I. Ministers, not for Ignorance, false Doctrine, or Scandal; but meerly because they are ordain'd Ministers: So it is for Laymen to set up others in Opposition to them. This the Principles of the *Brownists*, which take away an ordained Ministry, lead to, and justify. But not only all in general, that have the Name of Christians, all Protestants, Episcopal, and Presbyterian; but the chieft of those called Congregational, are for an ordained Ministry. Dr. Mather tells Eccles. History of New England, l. 5. p. 42. us, of those in *New England*: *That setting aside a few Plebeian Ordinations, in the Beginning of the World here among us, there have been rarely any* Ordi-

Ordinations managed in our Churches, but by the Hands of Presbyters; yea, any Ordinations, but such would be but Matter of Discourse, and Wonder. And many, I hope most of the Congregational among us, have ordained Ministers. So that those that follow the Brownists, as they are singular, dividing, and separating from almost all Christians; so I hope they are not many.

Infer. II. But as it is a Sin for any to be Enemies to an ordained Ministry, so it may appear to be a very great and heinous, and dangerous Sin for to usurp the Office of the Ministry, without being rightly ordained to it; or to join with those that do, if we consider,

Num. 16. I. What we read in the *Old Testament* of the Judgments of God on such. *Korah*, and 250 others, that presumed to offer Incense, though they were not Priests, were slain by Fire. *Dathan* and *Abiram*, with their Children, Cattle, and Goods, were swallowed up of the Earth; 14700 of the People that took their Parts, suddenly died of a Plague; and more had done so, had not *Aaron* the true Priest, to whom they were Enemies, offered Incense, and made Atonement for them. The Censers of those, that had usurped the priestly Office, were made a covering for the Altar of Burnt-offerings, to keep their Sin, and Punishment in perpetual Remembrance. *Aaron's Rod* was made to yield Buds, and Blossoms, and Fruit, and kept as a Token against the Rebels.

Num. 17. Thus the Matter was settled at first. As a Priesthood was appointed, and a Rule made for the Continuance of it; so all were warned, by stupendious Judgments, not to transgress that Rule, nor usurp that Office. These Things should always be remembered in Gospel Days; the Apostle *Jude* puts Christians in Mind of them,

them, as being of Concernment to them, when he speaks of some *that perished in the Gainsaying of Korah*. Not only must Lay *Israelites*, and *Jews* beware that they did not usurp the Office of their Priests; but Christian Laymen must beware that they do not usurp the Office of Ministers.

When the *Israelites* had, as it may seem, forgotten that none but the Priests might touch ^{2 Sam. 6.} the Ark, *Uzzah* was stricken dead for doing ^{6, 7.} so, in the Presence of *David*, and of all the chief Men of *Israel*. Surely it was a Sin of Ignorance, and Ignorance of a Law which they had not Occasion of a long Time to take Notice of; for the Ark had for above 300 Years been kept in the Tabernacle, and none came near it, but the High Priest once a Year. But God would teach them and us, that his Laws are not antiquated, by Mens not knowing, or not observing them, though for never so long a Time. Long after this God shewed the same in punish- ^{2 Chron.} ing *Uzziah*, though a King, for presuming ^{26. 16, 17.} to offer Incense, with that dreadful Disease of ^{21.} the Leprosy. So he did, after the Captivity, ^{Mal. 3. 8,} in his Curse on the Nation, for denying the ^{9, 10, 11.} Priests their Dues for their Maintenance; which is called not a *robbing of Man*, though that be an heinous Sin, but a *robbing of God*, who is infinitely greater, and better.

We have also long before, in the last Words of *Moses*, an Intimation of God's special Care of, and Kindness to his Ministers; and dreadful Threatnings against their Enemies: of *Levi*, ^{Deut. 33.} he said, — *They shall teach Jacob thy Judgments,* ^{8, 10, 11.} *and Israel thy Law.* — *Bless, Lord, his Substance,* *and accept the Work of his Hands; smite through the Loins of them that rise against him, and of them that hate him, that they rise not again.*

These Things, though spoken directly of the Priests, and *Levites* in *Israel*; yet may be applied to Gospel Ministers. And these are by *Iſa. 66. 21.* God himself called Priests, and *Levites*: *I will also take of them, i. e. of the converted Gentiles, for Priests, and for Levites, saith the Lord.* To these Priests, and Levites, *i. e.* Bishops and Deacons belong the Promises made to those of old: God will be a *Friend to their Friends, and an Enemy to their Enemies.* We have, in *Jeremiah*, a like Promise to that in *Isaiah*, that as Christ, the Son of *David*, shall always reign over the *House of Israel*, the Gospel Church; so there shall always be *Priests* and *Levites*, Gospel Ministers, in a constant Succession. And of these we may understand the Words of *Malachi*; that Christ shall purify the *Sons of Levi.*

Jer. 33.
17, 18.

2.) What we read in the *New Testament*, where we have many Promises that Christ will count himself received, or rejected, as his Ministers are. And a special Promise that *he will be with the Apostles, i. e. with them and those that succeed them, to the End of the World.* For it can't be applied to all such as Laymen may at any Time put into their Places. We have other Places in the *New Testament*, which shew how much Christ is displeased with such as are Enemies to his Ministers, or usurp their Office. *Rev. 11. 5, 11. 2 Cor. 11. 15. 1 Cor. 12. 29. Rom. 10. 15. Eph. 4. 14.*

John 13.
20.
Mat. 28.
20.

Infer. III.

And as it is a Sin, and a great Sin for any to be Enemies to an ordained Ministry; so it has much of the Will in it. I hope that in many it arises from an Error in the Understanding, and is a Sin of Ignorance, and that when they see it, they will readily forsake it; and the Hope that I have of this, and of preserving others from it, hath much moved me to endeavour

deavour to convince all that it is an Error, leading to a great and heinous Sin. But how much there is of the Will in it, may be seen by this, that they do not think themselves bound, as other Christians do, to submit themselves to a Minister, that they may with most Convenience fit under, though he be Congregational, and they have nothing against him; but think they are at Liberty, and may join themselves to a Congregation many Miles off, or a few of them may make themselves a new Church, and draw in as many as they can to join with them as Members of it, and make themselves Ministers in it. And how long they may be without having, or submitting to any Ministers, I know not. But when Persons act thus, not as bound in Conscience to submit to any Ministers, but as acting on Will and Pleasure; if they err, and sin, there is much of Will in their Sin. And their Error disposes and emboldens them so to sin, and seems to have been contrived on purpose to take People off from a conscientious Subjection to any ordained Ministers. Why should they be subject to Ministers, that can make Ministers, and Churches at their Pleasure? And some of the first *Brownists* would quite take away, not only the Office, but Name of Ministers. The Brethren in one of their Churches would appoint one of their Number, who was no more counted a Minister than any of the rest of them, to administer the Sacrament at such a Time; and when that was done, he must return to his Place as a Laymen. How needless, unfuitable, and absurd is it for such People to pretend to have any Ministers at all?

Ordained Ministers ought not to leave their *infer. IV.* Work, for they are rightly called to it, and the People ought not to forsake them; but those

that are Enemies to them ought to forsake their Principles, as false, and evil, and of dangerous Consequence. If they will not, it is they that break the Unity and Peace of Christ's Church, and cause Divisions; and that will be found at last to be very evil, and to bring great Guilt.

Infer. V. We should carefully avoid Extreame. The Laws of Christ are set aside by those that uphold old Traditions, and so they are by those that, to go far enough from the former Sort, bring in new Inventions. Thus Extreame meet at last, and both sides depart from the Simplicity that is in Christ, adding to his Laws, which are few, and plain. The keeping Faith and a good Conscience, keeping our selves in the Love of God, and Man, are the great Things, and the difficult Things, in the true Religion. But Mens Traditions, and Inventions have made it much more difficult and intricate, than God hath made it.

Infer. VI. Democracy in the Church is not of divine Right, for besides the Absurdity of it, that it is next to Anarchy, and if all be Rulers none are; so we have seen that the Texts, which are brought to prove the Power of Laymen, do indeed prove the Power of an ordained Ministry. So unhappy have some Enemies of the Ministry been, in choosing Weapons to fight against it; and it will be found at last, that all that fight against it, do but wound themselves.

Ilf. VII. Successive Ordination may very justly be insisted on, for though some have strained it too high, pretending it hath been in all Ages regular, and uninterrupted; yet seeing it was so in the Beginning, we are to maintain and preserve it as well as we can, and not knowingly and willingly to go against it, or bring in any other;

other ; that it may not be irregular or interrupted by our Fault, whether it has been so in former Times or no, by the Fault of those that have been before us.

Errors, as we have seen, draw and follow Inf. VIII.
one another, as Links in a Chain. But the Chain of Errors is an Iron Chain, and Satan holds many by it as Prisoners, and hinders them from seeing, and walking in the right Ways of the Lord. Truths also hang together better than Errors, and they are like a golden Chain for Ornament, and of great Worth and Use. All should impartially seek Truth, *buy it, and not sell it*, for any Anger, or worldly Interest ; and all should carefully avoid Error, for *dato uno absurdo, sequuntur mille*. We have seen that many follow from putting all Power in the Church into the Hands of Laymen, though I have not mentioned one half of those that do.

I will add a Passage of *Cyprian*, which hath been often cited, and the Sense of it much controverted. And I do it chiefly because *Dr. Ma-* Ecclef. History of New England, l. 5. p. 42.
ther cites it, with these Words before it : *The Custom of New England [as to Ordinations] can't be better described, than in the Terms which describe the Modes of the African Churches : —* *Apud* Cyprian, Ep. 68. Edit. Pamela. 1584.
nos — et fere per universas provincias tenetur, ut ad ordinationes rite celebrandas, ad eam plebem, cui præpositus ordinatur, Episcopi ejusdem provinciæ proximi quique conveniant ; & Episcopus deligatur plebe præsentē, quæ singulorum vitam plenissime novit. — Quod & apud vos factum videmus in Sabini collegæ nostri ordinatione, ut de universæ fraternitatis suffragio, & de Episcoporum qui in præsentia convenerant, quique de eo ad vos litteras fecerant, judicio, Episcopatus ei deferretur, & manus ei in locum Basiliidis imponerentur, i. e. It is holden among
us,

us, and through almost all the Provinces, that to the due performing Ordinations, all the nearest Bishops of the same Province should come together to that People, for which a Ruler is to be ordained; and that a Bishop should be chosen in the Presence of the People; who best know how every one [of the Candidates] hath lived and carried himself. Which Thing also we see to have been done among you, in the Ordination of *Sabinus* our Colleague, that by the Suffrage of the whole Fraternity, and the Judgment of the Bishops, who were met together there, and who had written Letters to you about him, the Office of Bishop should be conferred on him; and Hands were laid on him to put him in the Place of *Basilides* [who had been deposed for his Sin.] This Epistle was written by *Cyprian*, about *A. D.* 254. in the Name of a Synod of about 38 Bishops. We learn from it, that every Church had one chief Ruler, who was called a Bishop; and that when he died, or was deposed, all the neighbouring Bishops came together to his Church to ordain another, by laying on of their Hands. 'Tis otherways certain that every Church had a *Presbytery*, or Company of Elders (not Laymen falsely called so, but ordained Elders) of whom the Bishop was the first, and chief, and had the Chair; and the Elders sat in other Chairs on both sides of him; the Deacons standing by as Officers under them. But two Things are much disputed here.

1. Whether the Bishops still, even 254 Years after Christ, were Parochial, or Congregational Bishops? And to omit other Reasons, it seems likely they were, because so many of them could so frequently meet together, at Ordinations, and in Synods.

2. Whe-

2. Whether a Bishop was chosen by the People of his Church, or by the neighbouring Bishops? And it seems plain, that whoever nominated him first, as possibly sometimes the People did; sometimes the Bishops did, and seem to have done it in the Case of *Sabinus*, by their Letters; yet both sides, at last, agreed on the Person. 'Tis three Times said, in this Epistle, *Plebe prasente*, the People were and must be present. We have also their Consent and Testimony, and in the Place forecited their Suffrage, which if, as some say, it does not signify Voting, must at least, signify applauding, or approving the Choice. But if the People of a Church did both nominate, and vote; it was not a Company of Laymen, that had broken away from true Churches, and made themselves a Church, in Opposition to them, and then chose and made themselves Pastors of their own Heads; no such Things were done in *Cyprian's* Time, unless by gross Hereticks.

F I N I S.

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